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The Missionary Visitor.

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No. 1.

OUR ORPHANS IN INDIA.

NOTHING calls forth more serious thought than the possibilities of pure innocent children. They *may* grow up to be men and women of usefulness and honor to God and man, they *may* develop into such lives that it could be justly said, "It would be better had they never been born."

If this is true in heaven-blessed America, how much more is it true in sin-benighted India. Famine of recent years has made many a child parentless. Unless rescued by Christian hands it becomes the easy prey of wicked hands. In this work of rescuing the Brethren church and friends have taken a noble part, and everyone will be pleased to look into the faces of some of the orphan girls. Now they are singing praises to God for their deliverance, and are having busy hands in His service. They are happy in the new life, would not for a moment think of going back to the former days, and are doing all they can to bring light and happiness to others.



This orphanage work must be continued year after year. During the past year upwards of five hundred have been gathered into the Brethren's Orphanages and help given. This work requires funds, and that is the rea-

son that Committee solicits donations for an orphanage in India. The small sum of \$15 will feed and clothe one of these dear children of India's soil, for one whole year, and \$25 will give him the advantages of good school instructions, properly preparing him for usefulness for the church. This class of work brings a rich reward as everyone knows and the Committee is greatly pleased in the interest manifested in the past.

CITY MISSION WORK.

BY C. TEMPIE SAUBLE.

LONG ago I learned that city mission work was not as easy as some people imagine. Now and then some one says, "You missionaries have it good. You read, study and walk around." If that were all any one could do that. The Lord's work, however, is a responsible one and it takes a great deal of care, thought, patience and earnest prayer, accompanied by the Holy Spirit to lead and direct.

Its duties are many. To begin, there is no better way than to do house-to-house visiting, and distribute tracts. Sometimes I have thought, if every tract that is given out would only bring one soul to Christ how much good would be accomplished. Many people glance at them, possibly read them over, but do not give them any serious thought. We have tried to give them the pure Word of God, asking the Lord to bless it. Can we do more? But yet it seems to avail but little, for so many are engrossed with family affairs, business and desire to have a "good time" and "enjoy life while they can." They take no time for serious reflection upon things that will benefit them in the future world. When once people can be gotten to stop and think earnestly, one of the problems of city mission work has been solved.

Then there is so much indifference and desire for worldly popularity among the ordinary class that they are slow to accept the plain teachings of Christ. The high and the rich do not want the plain Gospel. It never was suited to them and never will be unless they come down. The common people are the ones most easily reached. "To the poor was the Gospel preached," was said of Christ long before He came to save man.

There are many people that want to be Christians but do not want any church restrictions about them. When church relationship can be held without restraint in some churches, while card playing and dancing waste the precious hours, is it any wonder that the Brethren build up slowly in the city? One thing is true, such a profession gives the Evil One less concern, but how will these people feel when they appear before the judgment bar of God?

Fashionable dressing is another hindrance especially among the women. They seem to think one can be separate from the world and yet be dressed like it. I have never been able to see how that could be. The bonnet is one great objection. Well-thinking people do not make light of it, though they do at times look and wonder. Surely it is a marked distinction, but should we not be willing to bear something for Christ, when he has borne so much for us?

Another difficulty is to get people to attend services. When invited some say, "I will come," but come not; others make excuses such as "work all week,

and have to rest on Sunday," "my clothes not good enough," "I don't feel like it," and such excuses. They remind me of the people called to the feast, "They all with one accord began to make excuses."

One discouraging feature is to get the children to attend Sunday school regularly. If we could get the mothers to *bring* them, instead of sending them, we would have more hold upon them. I have thought and prayed over this, and have not found a remedy.

Many, many times my heart is made to ache because of the indifference manifested by people when the way of salvation is pointed out to them. Why is it that people seem dead to the best interest of their lives? It seems to me if we had the plain manifestation of the Holy Spirit around us, as the followers of Christ had in apostolic times, our efforts would be more effectual and the church would be built up faster.

May the Lord keep us faithful to the command, "Go ye," then we have the promise, "Lo I am with you alway." Matt. 28: 20.

1214 West St., Rockford, Illinois.



TWO PICTURES.

BY D. EMMERT.

First Scene.

FROM beneath a mossy rock where ferns festoon its rippling course and hide its secret source, comes a little stream, laughing as it glides into the sunlight, sparkling as it dashes over its pebbly bed, and flinging up a radiant tear drop seems to say, "Friends of my childhood, farewell, farewell, I must hasten on my way and leave you forever!" Down the pretty cascades, eddying now and rushing then under deep shadows of hemlock, spruce, and pine, it darts on into the deep gorge below, not knowing what its destiny may be. But it has a mission. It ripples and gurgles merrily as it goes. It smiles back the cheerful image of the solitude-loving mountain bird, and rejoices to quench the thirst of the wild deer and other denizens of the glen. Shadowed and hampered and buffeted, giving cheer where it may, gaining ever in volume as it goes, it widens and is checked here and there in its course to turn groaning wheels for the service of man,—then rolls on until it reaches the broad fertile plain below, where green meadows rejoice in its coming and trees bend low to kiss its fair face.

Giving, *giving*, *giving*, from its source on the mountain to the valley's depth, has been its song, and now with the quiet reserve which comes from the consciousness of duty well done it curves like a silver thread, flowing leisurely through the meadow.

Man and beast press down to its brink to bathe their parched lips and quench their burning thirst, and all the land blooms, and rejoices and revels in verdure because a single little stream once started on an errand of love upon the distant height.

Its work is done. It has cheered and made glad one little vale, and now as it sweeps out with a merry ripple to join the greater river its purity forbids its mingling with the polluted stream, so it shyly clings to the nearer shore until the rapids are reached where it joins the wild rush to meet "The Father of the Waters," some day to return as a transformed spirit, in the mist on the mountain top.

Second Scene.

A pond,—a quiet pool nestled amid the hills, the emblem of idleness, the symbol of patience sleeps quietly in the sunlight.

Reeds and rushes fringe its border. The frogs make music in the gathering twilight and add to the sense of mysterious repose. Now and then a swallow touches its surface, and when the moon hangs low and its delicate crescent is mirrored deep, the night bird swoops down to skim her morsel of food from the buzzing insect life that swarms upon its surface.

A storm is gathering. The tempest breaks on the hill tops and down the narrow ravines come the rushing waters, bringing into the bosom of the pond the product of man's toil and the rich treasures of soil and fertile mould.

The banks of the pond are widened. The marshy pools among the rushes are swallowed up. The tops of the tallest growths just peep out above the waters.

The pond rejoices in its wealth and in the greatness of its expanse, and like a miser, not caring whence nor how he gets his gain, cries, "More! *more!* more!"

The sultry days come on. The waters slowly recede; like "wealth gotten by," surely decreasing. The pond sighs at its diminishing greatness. The reeds and rushes stand out once more above the flood. The serpent wriggles his way over the soft mud of the margin and leaves his suggestive, wavy track. The frogs come closer and closer together, like worshipers in a cold country church. They sing, but tune their melancholy music to a minor key. Desolation and despair are written everywhere. The poor old pond assigns her right to the tiller of the soil to pay her honest debts, and all her tenants get notice to quit.

Snakes and frogs, mosquitoes and dragon-flies vanish, for the waters have gone and the ooze and the slime alone remain.

Fit emblem this of one who takes and holds but never gives; eager to receive but dispensing no blessings.

The source of apparent wealth became the cause of poverty. The deep bottom of the pond that had quietly slumbered in the vale for ages, suddenly

covered with the wealth of the hills, like a rich treasure unused became the means of its final destruction.

"There is that scattereth and yet increaseth; there is that withholdeth, but it tendeth to poverty."

The truest joys of life are to be found in the dispensing of blessings. Selfishness and narrow-mindedness tend to the decay of all the best qualities of the human soul. "The liberal soul shall be made fat; and he that watereth shall be watered also himself."

Better the little stream dashed and beaten over rocks in the mountain gorge than the lazy pond dying of its own greed.



HOW WE GIVE.

BY JOHN E. MOHLER.

GIVING is a part of the doctrine of Christ. No one keeps the commandments of Christ if he fails to give. Our Lord did more giving than anything else, for he gave his time, his efforts, his feelings, his life, and all his wealth of riches for us. 2 Cor. 8:9.

But giving is not all there is to it. There are ways and ways of giving, and some are just as wrong as no giving at all, while other ways are right. It is the right way of giving that should concern us, for there is too much blessedness in the service of Christ for any of us to miss it by going wrong.

Let no one give because he thinks Christ's church will die without his gift. We err when we think that, for the very gates of hell shall not prevail against her. We should not give merely because we know it is our duty to do so, for such giving is a lifeless service. Neither should we give because we pity the Savior's cause and think it too bad that it is not better cared for by His children. Nor should we give in order to gain the praise of men, lest there come a time when all things are brought to light and men and angels will see how small was our gift compared to what we might have given.

But let us give because we love to do it. That is the correct way. That is the way of Christ. He gave himself for us because he loved us, and our gifts to Him should be prompted by responding love. No other kind of gifts are worthy of his children. He gave us this example in giving and it is as real and positive as his example in footwashing.

And what is the result of such giving? Why, it is joy and gladness that we have been enabled to give. There is no impatience because we do not see the fruits of our gift on the morrow. There is no criticism because our gift has not accomplished visibly the mission upon which it was sent.

Our joy is in the act of giving and the knowledge that our Master knows how to use it best and will make it fruitful sometime and somewhere.

And such a spirit, such a feeling, is also after the example of Christ. Because the masses of humanity reject the gift of salvation offered by Him, and hold in contempt the offer, do we suppose he regrets the gift? Is he discouraged, disheartened, and ready to pronounce the work a failure because so few receive His gift? Do you suppose He ever wishes that he had not given himself for us?

Most assuredly not. Had it been a business matter with Christ he might have regrets. Had it been a question of universal gain for efforts spent the results might have been discouraging. But it was not these. It was a question of love which prompted his gift, and who shall say he does not rejoice in having done for us what he did?

And if he would give because of love to us should we not give because of love to him? That is the kind of giving which he declares is more blessed than to receive. It does not count pennies or nickels or dollars, but Love and Opportunity are its measures.

And the more we give because of love to Christ, the more we want to give, and the more we enjoy giving. Such also begets patience and charity and trustfulness and love in all lines of church progress. May our Lord prompt us to give more and more abundantly because we love him.

1418 Court Ave., Des Moines, Iowa.



“JANE LIZA’S” MISSIONARY WORK.

BY MARY GRACE HILEMAN.

A LITTLE girl trudged up the hill-side with her tiny pail almost full of refreshing water from the spring under the old willow tree. While doing so she stepped on a clod, which rolled as she did so, and caused her to whirl half way around, then fall to the ground senseless. Her papa carried her to the house and when the doctor came, he shook his head and said. “Her spine is permanently injured and she may never walk again.” He was correct. Her side was paralyzed and she could not even use her right hand.

For forty years she sat in her chair. At first she thought her lot a hard one. But one day when she was sixteen years old she saw a little boy lead a blind woman past her window and she resolved that *her* sight should be something to be thankful for. Then, for the first time in her life she thought of the great fount of mercy which supplied her every want and wondered how she might do something for Him who shed His blood for her.

A bright thought struck her. Her friends very kindly supplied her with papers, magazines and flowers. She said to herself, "Why can't I pass them on to the people who do not have any religious literature to read; why, what is there to hinder me from giving some of my flowers to Granny Smith? She never has any, and I can give everyone who passes my window a smile. Oh there are many things I can do even if I can't walk."

From that day on, she tried to do the little things she had thought of and found that her happiness was almost complete.

The day of her funeral made us all think of Dorcas. The residents of the village in which "Jane Liza" lived were *all* mourning. The poor wondered how they would do without their weekly supply of good literature, and those, who daily passed the window of the invalid, felt gloomy because they could not see the sunny face within. Many a poor widow or afflicted one knew she would have no more beautiful blossoms to brighten up her home, etc., etc.

This is a true story and proves that the missionary work of the world is so large and varied that no one is too much afflicted or poverty-stricken to have a part in it.

How may we all find our part? Simply by "doing with our might what our hands find to do."

Elgin, Illinois.



THREE FUNDAMENTAL GIFTS OF CHRISTIANITY.

BY A. W. ROSS.

THE influence of Christianity upon the world has been far reaching. The Christ life has entered every avenue of man's activity, and lifted the individual to a higher plane of life. The grand monument of civilization under whose shadows we rest, and thousands of others who were once in darkest heathendom, are living witnesses of the fact that Christianity is the greatest factor in the world's civilization.

Ever keeping in mind the fact that the contributions of Christianity to the several branches of knowledge are inestimable, let us look at some of the more fundamental gifts, through which the others have been possible, namely: (1) a correct conception of God and his relation to man, (2) Jesus Christ, the only means of salvation, and (3) a perfect code of moral law.

It is now a recognized fact that religion is universal. No tribe can be found, which does not possess some kind of belief in what is called the super-human or supernatural. Dr. Geikie says, "We may with some of the Fathers, set down man's religiousness as his chief distinction from all other creatures." "Were it not for this thread of connection between the crudest beliefs and

Christianity," says Mr. Mackenzie, "Christian missions would be impossible." Darwin pronounced the Patagonians the missing link between man and monkey, and thought that not even the lever of Christian missions could lift them. The pioneer missionaries to Madagascar were told that to convert the Malagasy was as hopeless as to convert oxen, sheep, or asses. But the consecrated missionaries have gone among them, fanned the smouldering sparks of the Divine within their souls, into flames that are now giving light to their neighbors.

Paul says to those who hold the truth in unrighteousness (Rom. 1 : 18-25) that they had no excuse for their low conception of God and righteousness, because he was manifest in all creation, even his eternal power and Godhead. Their condition was due not to ignorance of God, but "knowing him, they did not glorify him as God; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise they became as fools. Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator."

Even the Jews, with all their opportunities, were slow in grasping the conception of God that Paul gives us in his defense on Mars Hill. It took a seventy years' captivity to teach them that God could be worshiped at the fire-side as well as in the temple at Jerusalem, yea, it took even a dismemberment of their nation for them to grasp the idea that God's love was not for the Jew only, but for all that call upon his name.

Says Dr. Geikie, "The Bible conception of God, compared with Plato's—the highest outside of the Bible—rises, immeasurably, into shadowy Alps of grandeur; for Plato, while in some sense hinting at a supreme intelligence, binds it down by an outward necessity, limits its power, and associates it with inferior gods, the makers of men."

To the Jewish conception of God as great, holy, just, omniscient, omnipotent, omnipresent, and perfect in every attribute, Christianity adds the grandest of all,—“God is love.”

In the early history of the Greeks, the individual, the unit of society, was so completely absorbed in the organization that there was little conception of personality among them. But as soon as society was disorganized and the people were shorn of their civic rights, and scattered everywhere, then it was that the question arose in their minds, "What is life? How is man to live so as to throw a safeguard around his own being? How am I to be happy.

Up to this time their life had been directed to this world, and not to the future. Even those who had some glimpses of immortality, ever thought of the dead as turning toward this life. Because of this, it was a usual custom, especially among the Romans, to bury their dead where there would be many passersby. Epitaphs represent the dead as continually holding intercourse

with the living, as, for example: "Titus Lollius Musculus is laid here by the wayside that those who go by may say: Hail! Titus Lollius!"

To satisfy these first rude longings for salvation, various schools in philosophy sprang up, one after another. What one proclaimed as truth, another denied, and so scepticism, doubt, and despair of all truth became inevitable. Life was burdensome and suicide was the only escape from its disappointments. Seneca says, "Seest thou yon steep height? Thence is the descent to freedom. Seest thou yon sea, yon river, yon well? Freedom sits there in her depths? Seest thou yon low, withered tree? There freedom hangs. Seest thou thy neck, thy throat, thy heart? They are the ways of escape from bondage."

Disappointed in their search for happiness in this life, there naturally arose the question of a future life. Some said, no, while others left it uncertain whether all is over at death, or not. Men sought far and wide. The Eastern religions were drawn on for light, but not a ray was found to dispel the darkness from their souls.

The question of a future life necessarily raised another: "How can men secure this other life?" Heretofore the ancient world knew nothing of sin; but now the blackness of their own hearts became manifest to them, and they realized that in such a condition they could not enter the society of the blessed. Hopelessness now met them on every hand in their effort to rid themselves of sin; but when the fullness of the time was come, God sent forth his only Son, that whosoever believeth in him might not perish, but have everlasting life. From Judea's hills were wafted on every breeze the glad tidings of salvation: "Come unto me all ye that labor and are heavy laden, and I will give you rest. I am the way, the truth and the life: no man cometh unto the Father, but by me."

The social problem of the world is one of much interest and vital importance. Society is all out of joint and corrupted with evil. "Some have thought that a different system of taxation, or a reorganization of industry, or a different method of teaching, or equal distribution of property, or the organization of business on a co-operative instead of the competitive basis," says Dr. Strong, "would set society right; but they have failed to realize that society cannot be saved until its units, the individuals, are saved." This unit of society has two sides,— a Godward and a manward side. These give to man two relations, that which he sustains to God and that to his fellow-men; and when the individual realizes the full import of these relations and obeys the laws governing them, there will be a revolution in society, such as cannot be had any other way. Strange as it may be to some, these laws are gifts of Christianity through the great socialist, Jesus Christ. They are: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and the second is like unto it, "Thou shalt love thy neighbor

as thyself." "On these two commandments hang all the law and prophets" says Jesus; while Paul sums up the whole, and says, "Love is the fulfilling of the law."

No other religion can offer such a standard of moral law as we find in the New Testament. It is enough to refer to Mohammedanism, which stands next to Christianity. Says Myers: "It teaches fatalism, and thus discourages effort and enterprise. It allows polygamy and puts no restraint upon divorce. It permits slavery and fosters despotism. It inspires a blind and bigoted hatred of race and creed, and thus puts far out of sight the salutary truth of the brotherhood of man."

Mount Morris, Illinois.



MISSION WORK AT BRIDGEWATER COLLEGE.

BY J. W. WAYLAND.

ESPECIALLY in lines of missionary effort, the closing session of our school has been one of encouraging development. Since the organization of our missionary society two years ago, we have had a constant stimulus in the fact that one of the faithful workers in India is one that has gone out from among us, carrying the whole community's love and prayers with him. Prior to this year, the society had already made notable progress in perfecting its organization, founding a missionary library, teaching the needs and methods of the various fields and phases of mission work, and stimulating the "world-for-Christ" spirit among its members, but this year, probably owing in largest measure to Bro. Stover's influence and labors among us, which, we are convinced, were the concomitants of a Pentecostal blessing, a much more definite plan and purpose have been marked out. With an aim toward more effective work, the constitution and by-laws of the society have been carefully revised and printed in convenient form for preservation and reference, so that every member, and every other person interested, may have the ready opportunity of studying the proposed methods for more united and efficient effort. The scope of the society's work has been greatly extended, by providing not only for an active present membership among the students, teachers, and others in the vicinity of the College, but also for an absent membership among those away from the school, either old students or others, who are interested in the great work of the Master.

The most practical form of our labors thus far is doubtless to be found in the provision for a scholarship in the Bible Department of the College, for the benefit of young brethren and sisters that are desirous of preparing themselves to serve Christ and the church in heralding the glad tidings of heavenly love. In order that the plan may be fairly understood, and thus be

commended to the consideration of our brotherhood, the following paragraphs are quoted from the society's records:

First.—Let the Society raise the sum of one hundred dollars, which shall serve as the nucleus of a growing Endowment Fund.

Second.—When the said one hundred dollars shall have been raised, let a scholarship be founded by the Society, in the Bible Department of the College, to be known as the "Bridgewater College Missionary Scholarship No. 1."

Third.—Let the scholarship be of the maximum value of seventy-five dollars per annum, and be payable at current rates in the said Department, in tuition, in textbooks and in board and lodging in the College dormitories.

Fourth.—Let the scholarship begin to be available at once (or as soon as satisfactorily bestowed) at a minimum value of thirty dollars a year; but when the Endowment Fund is increased to two hundred dollars, let the scholarship be worth thirty-five dollars; when the Endowment Fund is increased to three hundred dollars, let the scholarship be worth forty dollars, and so on its maximum value; and when the scholarship shall have thus grown to its maximum value, let the Endowment Fund continue to increase until its earnings shall maintain the scholarship at its full value.

Fifth.—Let the scholarship be maintained by the following means: (1) By the earnings of the Endowment Fund; (2) by regular collections held in the Society at the second meeting of each month; the Society obligating itself to raise by means of these collections, and by special collections if necessary, the amount of the scholarship less the earnings of the Endowment Fund.

Sixth.—Let the Endowment Fund be held in trust, invested and managed for the Society by a committee consisting of the Faculty of the Bible Department of the College, of which committee the President of the College shall be chairman, ex-officio.

Seventh.—Let the scholarship be bestowed upon each beneficiary, as hereinafter provided, for the term of years (one year at a time) required to complete the most thorough course in the said department.

Eighth.—Let the said committee elect, subject to the approval of the Society, as beneficiaries of this scholarship, only such young men and women as are known to be of high Christian character, and that are preparing to devote their lives to active mission work; it being understood and provided that a failure on the part of the beneficiary to maintain his accustomed standard of Christian deportment shall forfeit his right to the scholarship.

Ninth.—Let the Endowment Fund be created and maintained by the following means: (1) By fees paid for membership in the Society; (2) by general collections, donations, subscriptions, etc.

Tenth.—At the first meeting in January of each year, let a full report be read of the work done by the committee during the year just closed, together

with a satisfactory statement of the financial condition of the enterprise in hand. Furthermore, let the committee be authorized to make a public report during commencement week, or at such times as the needs of the work may require.

When it is remembered that it was only a few weeks ago that the above recommendations were adopted, and that already an endowment of about \$200 has been secured from donations and subscriptions by the immediate friends of the enterprise, there is certainly reason to hope that the missionary spirit, which has always been strong among us, may soon find its fitting incarnation in a growing number of young men and women that shall go forth fully equipped, so far as human effort and consecrated trust are demanded, for the world-conquering service of Christ.

Bridgewater, Va.



AN INEQUALITY.

THE Annual Meeting acted wisely in forbidding the General Missionary and Tract Committee from operating directly in any organized territory. To have permitted this would have been to lay bare the temptation to establish a kind of monarchy in church work with the Committee as the controlling power. It is better, too, that District Boards with members living near the work, even though they do not take the same interest, give the work the same attention, and do not have as large an experience, should look after these fields. The plan develops some two hundred brethren in mission work instead of five. In fact there is hardly an angle at which one may view the subject but what it shows an advantage.

But here is an inequality. The Districts of the brotherhood may be divided into two classes,—those having strong congregations, a large membership, plenty of good preachers to do the work,—and the others without these qualities. The latter as the rule has the big district fields, the most promising territory, and the fewest workers and the least funds. To illustrate. The District of Oklahoma in the past five years has been one of most unusual opportunities. Here has grown a territory from semi-civilization into the qualifications for statehood in an incredibly short time. People have moved in there and could the Brethren church with this same emigration move just one minister and his family into each county, and furnish him with funds at once to put up the first churchhouse in one of the leading villages, and had him settle down on a support that would have meant his whole time for the cause, ten years would have seen churches in every one of these counties and the Brethren would have captured the State as far as church force is concerned. The same would be true had any other denomination followed out the same plan.

But no! The church remains inactive. She heeds not such calls. She waits till the town is built and the saloon has taken possession, and then in a feeble effort tries to regain it for Christ. Why can't the church of God be as wise in these things as is the world in worldly affairs? "Too much risk to go in with emigration?" No, there can be no risk in any onward movement with the tide of men when it is to save souls and gain all the advantage for God.

How can the matter be remedied? True, the General Committee gathers up funds from the common brotherhood and lends assistance. That is good as far as it goes. But it goes not far enough. Instead of two hundred or three hundred dollars a year to Oklahoma, it would be better could there be forty preachers sent there to build up the cause, and \$20,000 per year go with them to back up the work. Should such a force of means and men come upon the District, the Lord would supplement the move by such an outpouring of the Spirit as would make men and women think of the "good old apostolic days."

Another remedy is within reach, but how rapidly it will work is hard to tell. In the large congregations are often found anywhere from two to five ministers all listening while one is preaching. Let some of those start out and be preachers instead of listeners, let them move into these new countries and start to build up a church. Their sacrifice would be honored and a hundredfold more good would be done than in the present way. Move out, brother, and help to bear your frontier brother's burden and God will bless you for it.



NUGGETS FROM THE MINES OF MISSIONARY THOUGHT.

BY MARY N. QUINTER.

EARLY in the history of China Inland Mission was taught the lesson that if there were less pleasing with man and reliance on man for money and more clinging with God and dependence on His spirit to guide in the work and to deepen the spiritual life of God's people, the problem of missions might find its solution.—*A. T. Pierson's "Forward Movements of the Last Century."*

An incident is related of Wendell Phillips's youth which is the key to his life, and may prove an inspiration to all lives who will do likewise. One day after hearing Lyman Beecher preach he repaired to his room, threw himself on the floor and cried, "O God, I belong to Thee. Take what is thine own. I ask this that whenever a thing be wrought it may have no power of temptation over me. And whenever a thing be right it may take no courage to do it." And, observed Mr. Phillips in later years, I have never found anything that impressed me as being wrong exerting any temptation over me, nor has it required any courage on my part to do what I believe to be right. The

supreme motive both to holiness and service is found when any man or woman can say from the heart, "O God, I belong to Thee," and no other impulse is proof against all worldly argument and temporary discouragement.—*A. T. Pierson, from the same.*

Scriptural giving is worship, and so every worshiper of God must be one of God's givers, whether rich or poor.—*A. T. Pierson, from the same.*

All men have a claim on God's grace and a place in God's heart. Christ is a world. Savior and Christianity is a world religion. A failure to see this does not discount one's faith in Christ. It simply proves that one has not climbed far in the growth towards God. Because one is indifferent to missions and skeptical of the claims of the heathen world to Gospel privilege and light, it does not follow that his faith in Christ as a personal Savior is false. It merely indicates a limited religious experience. He is down among the foot hills, with his vision hemmed in by a narrow valley. He might be on the heights gazing at a world view.—*James I. Vance, The Rise of a Soul.*

Living, praying, giving and going will always be found together and a low standard in one means a general debility in the whole spiritual being.—*A. T. Pierson, "Forward Movements of the Last Century."*

Outer offerings are worthless that do not express first of all genuine devotion and obedience to the will of God. Our offerings are not intended primarily to receive or supply any want of God or His work but to express obedience and gratitude on the heart of the offerer. Hence they imply the salt of the covenant, the precious offering of self.—*A. T. Pierson, the same.*

Have we not in missionary work fallen in the same snare of worldly care? Will not missions stand in our thought too much as an enterprise of the church and too little as the work of God, of which the church is the Commission agent? Back of all other causes of the present perplexity in mission work, behind all the apathy of individuals and the inactivity of churches, all lack of enthusiasm and of funds, all deficiency of men and means, of intelligence and of consecration, of readiness to send and alacrity to go, there lies one lack, deeper, more radical, more fundamental, viz.: the lack of believing prayer.—*A. T. Pierson, the same.*



ONE man asked another, "If you had one hundred sheep, would you give fifty of them for God's work?" He said to his friend, "I would be willing to give fifty." Well, you would not be willing if you had one hundred cows?" "Oh, yes, I would." "You would not do it if you had one hundred horses?" "Yes, I would be willing to give fifty horses." "If you had two pigs, would you be willing to give one?" "No, I would not; and you have no right to ask me when you know I have two pigs."—*Regions Beyond.*

THE MISSIONARY SIDE OF THE LATE ANNUAL MEETING.

THE Annual Meeting has various sides, but none has grown more rapidly, is greeted with more hearty approval, or is stirring more enthusiasm than are the missionary features of the meeting. The first day the Standing Committee convened a brother hunted up a proper person and arranged to give \$3,000 to the endowment.

The following is from the Standing Committee room: Brother D. L. Miller who has served on the Standing Committee from its beginning, now eighteen years all told, asked to be relieved. This he did, not because of his lack of interest in the great work he has helped to foster but because of his long term of service and added years he thought he ought to retire. In making the request he took occasion to review the growth of missions from the beginning. The facts and figures were a revelation to every member of the Standing Committee. Their souls were stirred within them. One member said Bro. Miller's own father gave the first dollar to the work. As they sat under the brief review of what God had so wonderfully wrought in the church, tears of joy flowed freely over every cheek. What an oasis this must have been in the desert of hearing church troubles and arranging for committees! The Standing Committee directed that the same statement be made at the close of the Missionary Meeting on Monday afternoon, and it will be found in the annual report sent out by the Committee free. Standing Committee went a step farther in recognition of the mission work, for it decided to adjourn and attend the missionary meeting in a body. What greater encouragement could such a body give to such a meeting?

Saturday found many people on the grounds and not the least among the subjects discussed was some phase of missionary work. The complete report was handed out Saturday evening and people were reading a fuller history of a year's work than they ever before had an opportunity to read. Sunday's sermons were strongly flavored with missionary sentiment, the Sunday-school speakers Monday forenoon saw the same good work in their field and the missionary meeting was well under headway in the minds of many before it really began.

The speakers at the missionary meeting had made good preparation, and the review at the close was impressive. The collection, though not as large as one year ago, was good. This did not end the work. During the meeting another brother arranged to give the committee to use his own words, "not to exceed \$18,000 or \$20,000."

Thinking over all these things and then going back a few years in the history of Annual Meetings and missions, who cannot take courage to go forward to conquer still more for Christ?

Editorial Comment.

GREETING.

After a silence of five years the Missionary Visitor returns to greet its old friends and learn to know the new. It is not necessary to explain why the Visitor was "quieted." It was only for a season. It has a message,—a Missionary message that in a sense no other publication in the church is trying to proclaim. It shall not be false to the long-tried and well-founded doctrines of the church, but doctrine is not its burden. "How shall they hear without a preacher, and how shall they preach unless they be sent?" and to quicken a still greater interest in this great work of the church is why the Visitor has again made its appearance.

Some of its former friends are still on the field of labor and can welcome the Visitor back. Others have gone "over the river." In the history of the church perhaps there cannot be selected another five years which have made as many important changes. Sentiment in favor of missions has grown rapidly. A special missionary journal is a necessity, and here it comes in all the imperfections of human agencies, but accompanied with the belief that God will richly bless its message.

To the old the Visitor is glad to return. With the new it hopes to form a lasting and profitable acquaintance.

Spend yourself—spending will enrich you. Pour out your life—the emptying will fill it fuller, deeper, richer.—C. C. Hall.

SAMPLE COPY.

This is a "sample" copy in more ways than one. Not only because it is new to you is it a sample, but indeed it gives but a general outline of the plan of the reading matter it will contain. One thing sure, it shall be open for all Reading Circle work, and announcements, sewing society reports, mission bands, or any sub-organizations whose purpose is to help along the missions of the church. And any organization making such report can, by making a request when the report is sent in, have as many copies of the issue in which the report appears, FREE, as they may wish to distribute.

THE CHURCHES IN THE EAST.

The churches in the East which Bro. Stover visited have responded liberally in missionary offerings. The terms on which Bro. Stover visited the churches were—the committee bears his entire expenses and the congregation was to make at least one free will offering. Some of the offerings are the largest in the history of the congregations. This is indeed encouraging.

TABERNACLE COLLECTIONS.

The Tabernacle collection at the Harisburg Annual Meeting was \$1732.66. This is considerably less than last year when the amount given is \$1881.22. Perhaps no satisfactory explanation can be made for this decrease. It was evident that the sack had more pieces of money this year than one year ago, which is in keeping with the much larger congregation this year. All the trouble seemed to lie in the "pieces" not being as large as one year ago.

GOOD WORD FOR THE VISITOR.

If you have a good word for the Visitor, do not feel afraid to speak it to others. Even let the Committee know that you feel kindly towards it. Not the long-drawn-out comment, but the heart-thought said in few words.

REPORT OF OFFERINGS.

If the reader will note the new way the report of money received is prepared he will see that the congregations, Sunday schools, and individuals are all placed separately under each state. The purpose of this is to encourage the Sunday schools in the work of missions. It is one thing to raise by penny collection enough money to carry on the expenses of the school for the year,—it is a larger thing and brings a greater blessing to give each Lord's day for the spread of the Gospel everywhere. Many schools are after the larger blessing. May others follow their example.

CANADIAN \$5 BILLS.

Bro. Levi Garber while making a trip through the Northwest came in possession of a Canadian \$5.00 bill. As it would pass for only \$4.00 in Virginia he sent it to the Committee hoping they could pass it for \$5.00 in the Canada mission. The Committee accepts it gladly and begs to say that in Elgin, Ill., the bill passes at par, and the amount \$5.00 was placed in the World-wide fund, to be used where most needed. If others have Canadian money that will not pass at par, send it this way for the Lord's work.

GIVE NAME AND ADDRESS.

Every person sending in mission money, who gives his name and address receives a copy of the Visitor in which the amount is acknowledged. The mission receipts will not appear in the Gos-

pel Messenger any more, and it may be well for persons interested in the reports of missionary money to subscribe for the Visitor at once.

SURPLUSES OF ANNUAL MEETING.

It may of interest to note the amounts left over, year by year, by the different Annual Meetings, the same being turned over to World-wide Missions. It is but right to say that when the meeting did not bear its own expense, the State District in which it was located met the deficit. Since the plan was adopted the report runs as follows:

1888, North Manchester, Ind.,...	\$ 320 29
1889, Harrisonburg, Va.,.....	1,742 22
1890, Pertle Springs, Mo.,.....	138 60
1891, Hagerstown, Maryland,...	4,900 00
1892, Cedar Rapids, Iowa,.....	394 00
1893, Muncie, Indiana,.....	150 50
1894, Meyersdale, Pa.,.....	
1895, Decatur, Illinois,.....	1,211 36
1896, Ottawa, Kansas,.....	
1897, Frederic, Maryland,.....	2,495 24
1898, Burlington Park, Ill.,.....	
1899, Roanoke, Virginia,.....	2,236 69
1900, North Manchester, Ind.,...	2,915 88
1901, Lincoln, Nebraska,.....	3,464 54

ON THE ALTAR OF SERVICE.

The Missionary Committee decided at its spring meeting to send three more workers to India and in casting about among the goodly number who have indicated their willingness to go when called, selected brother D. J. Lichty of Waterloo, Iowa, Jesse Emmert of Huntingdon, Pa., and Gertrude Rowland of Rieds, Maryland.

Brother Lichty has been recommended by the Missionary Society of Mt. Morris College, of which he was an active member and goes to the field with the society's pledge to support him financially. Otherwise he is under the full and direct control of the Committee.

Brother Emmert goes under a little different arrangement though the same in effect. The Sunday schools of the

District of Middle Pennsylvania desire to send a missionary to India and support him, he to otherwise be under the direction and control of the Committee. The voice of the schools made brother Emmert their unanimous choice.

Sister Gertrude Rowland goes directly at the Committee's request, and she will be supported like all the others on the field from the India fund in general. The two brethren certainly represent some of the best and most devoted workers of the Brethren, but their sympathy and support though more personal in one sense can not be greater than is sister Rowland's and the workers on the field. They all have a whole brotherhood upholding and sustaining them with their prayers and their gifts.

Messengers they are, and to know these dear workers is simply to have confidence that they will be faithful to their trust. As they go forward to their new fields of service, leaving behind them fond parents and dear friends, shall not the voice of the church that sends them cry aloud to God to strengthen and keep them for his cause in India?

WOULD YOU HAVE DONE LIKEWISE?

Clothing is one of the necessities of life and there is no hint of a law forbidding the wearing of clothes that will properly protect the body from the cold. But is that always the basis of measurement on which clothing is bought? How is it anyhow? A member of the church of Christ, who is so anxious to see the Gospel carried to all parts of the world, who laments every time there is a chance to give, that he cannot give more, goes to the store to buy cloth for a suit. The merchant lays out one piece after the other and says, "Now here is a piece of cloth, makes up well, beautiful to look upon, woven fine and a suit from it will cost you \$25." He then shows another piece, the same material and color and woven more coarsely and says, "This

piece, though the same quality of goods, will wear you longer than the other. It will not look quite so dressy. A suit off this piece for \$20." And that lamentably poor member, when the collection comes round takes the suit from the \$25 piece. Will God hold such an expenditure of money as good stewardship? Nay, verily, not so long as there is need of a Gospel in the world where it is not and money will carry it there.

In harmony with the true spirit of sacrifice along this line, if sacrifice it may be called, comes the following letter:

Huntington, Ind., April 1, 1902.

Dear Brother:

I see in Messenger No. 11 that a sister sends in the money that she had been saving to get a new dress with, to the India Sufferers, and it has prompted me to do likewise. I can wear a calico dress to church and Sunday school, and send that which I was saving to get a new dress with to feed the poor, hungry children. And more than that, they can have the Bread of Life given them by our dear missionaries. May God bless this small donation that it will do good. Enclosed find \$3.00.

A NEW ERA.

A new era is dawning. Its morning star is seen in the missionary societies of the Brethren's schools. These are the centres of influence that shall affect the next generation of the church, and the strong missionary sentiment that is manifested at these centers means nothing else than a great missionary church ten and twenty years from now. A small spark of missionary sentiment was seen,—seen only by a few,—when Wilbur Stover and his wife and Bertha Ryan were in school. What is there to-day? A society supporting a worker on the foreign field. Another school making the same effort, still another with a scholarship to train workers for the field, and still another with a strong Reading Circle pursuing the missionary course. Place ten years upon the shoulders of these young members, and even those not members and brought under this

influence, and the change will be most glorious for God and the cause. Let not the morning linger, oh God, but hurry on the glad great day of salvation to all the world.

WERE THIS YOUR DAUGHTER'S CRY, MY BROTHER.

Try as hard as we may, it nevertheless remains true that our own kin and those nearest to us by the flesh, appeal most to us when in need. A certain State reformatory school was being dedicated and one speech after another was being made. A short-sighted, cold-hearted man arose and lamented the great waste of money to erect such a building, simply to try to save the worthless boy of the street. He did not touch his seat until a lady in the audience arose and quickly answered all of the man's eloquent language, by simply saying, "No, there is not too much money spent in this building, if it shall be the means of saving my boy."

Here comes a call from a mother that has a touching appeal in every line of it.

Gage, Okla., March 22, 1902.

Dear Brethren:

I am living in a new country with not a member within two hundred miles of me, as far as I know; and although I have been isolated from church privileges more or less ever since I united with the Brethren, seventeen years ago, I have never been so hungry for the preaching of the Gospel. This, and seeing such a large field for a good worker has stirred me to writing. My husband, baby and self came here last November and settled on a homestead. We had only a few near neighbors then, now there is some one on every quarter section. Hard times goes with a new country as every one knows, so to think of sending for a minister and bear his expenses is out of the question.

There are no churches of any denomination nearer than Gage, eight miles from here, but I know that, sooner or later, some one will start the work along and oh! that it might be the Brethren! There are many children here without school or Sunday school. I will try and bring them together in my home, to

read and sing, with the hopes of organizing a Sunday school later.

Asking an interest in your prayers for our spiritual needs, I am yours in faith believing,
Mrs. Ella Bonnett.

Do not turn aside from this appeal with the thought in your heart, "She had no business to move so far away from the church," lest you be guilty of the same spirit that possessed the man about the reformatory. Instead study out quickly some plan by which this field can be occupied and receive a blessing never before yours.

BROTHER AND SISTER W. B. STOVER'S FURLOUGH.

The year which brother and sister Stover are to spend in America among their friends and the churches is not closed, but the end is drawing near so rapidly that it will soon be here. Their visit has been a benediction to many. Brother Stover's "flying trip" among the churches in the East has awakened perhaps more enthusiasm for missionary work than any one effort yet made in the history of the church. The warm welcome and hearty wholesouled reception which he received at Harrisburg, Pa., during the Annual Meeting not only gave them courage to press onward in the good work, but gave them as well as all the other workers in India an unmistakable assurance that the Brethren church was deeply interested in the work begun over there.

The only regret expressed thus far, and the only word of disappointment that has been heard, has been that Bro. Stover could not visit more congregations. Fully as many have been rejected as have had the pleasure of his visits. While it is to be regretted that more cannot be visited, it is a joy to know that the congregations of the Brethren want a "missionary" brother to visit them.

Brother Stover in conducting the closing exercises of the conference very appropriately told the whole story of how

he and the work of India was being received when he said, "Wherever I turned while on these grounds and during this meeting, my hand met the warm hand of a brother or sister to greet me and wish me God's speed."

For a few weeks brother and sister Stover will rest in the home of sister Emmert in Mt Morris, Illinois. The latter part of August brother Stover will start on a tour among the western churches, and not later than the month of October, with the recruits, the party will sail for India.

**SOME THINGS FOUND IN THE
MISSIONARY COLLECTION
AT ANNUAL MEETING.**

As one takes care of the collections from year to year he is impressed with various things connected with it. The size of the audience present, the locality in which the meeting is held, the development of missionary sentiment, and many other things have their bearing on the collection. The one held at the closing meeting at Harrisburg contained some interesting features.

First is the list of churches that sent in contributions which is as follows:

Mound church, Mo.,.....	\$ 5 70
Cando church, N. Dak.,.....	5 00
Ridgely congregation,.....	4 34
Elgin congregation, Ill.,.....	28 00
Norristown congregation, Pa.,....	5 64
Norristown Sunday school, Pa.,..	1 51
Garrison Sunday school, Iowa,....	6 59
A Pocket Book with,.....	12 35
Cerro Gordo congregation, Ill.,....	9 50
Panther Creek congregation, Ill.,..	5 05
La Motte congregation, Ill.,.....	4 00
Turkey Creek congregation, Ind.,..	5 50
East Brownsville congregation, Md.,	7 00
Salimony congregation, Ind.,....	12 52
Rock River congregation, Ill.,....	30 00
Lewiston congregation, Pa.,.....	9 00
Pleasant Prairie cong., Iowa,....	8 01
Dry Valley congregation, Pa.,....	4 42
Union Centre congregation, Ind.,..	16 84
Lewistown Sunday school, Pa.,....	4 00
Waynesboro congregation, Pa.,....	21 11
Milledgeville congregation, Ill.,..	13 59
Covington congregation, Ohio,....	8 00
Upper Dublin congregation, Pa.,..	1 05

Middle Fork congregation, Ind.,...	12 75
Prices Creek congregation, Ohio,.	18 73
South Waterloo cong., Iowa,.....	67 24
First Philadelphia cong., Pa.,.....	80 00
Germantown congregation, Pa.,...	25 00
Winona congregation, Minn.,.....	4 81
Rome congregation, Ohio,.....	11 80
Lower Twin congregation, Ohio,.	15 49
Maple Grove congregation, Ohio,.	10 78
Ashland congregation, Ohio,....	12 04
Logan congregation, Ohio,.....	13 25
Mississinewa congregation, Ind.,..	25 00
Cedar Co. congregation, Iowa,...	8 89
Mexico congregation, Ind.,.....	15 50
Pittsburg congregation, Pa.,.....	12 00
Grundy Co. congregation, Iowa,.	6 70
Lower Stillwater cong., Ohio,....	10 00
Bachelor Run congregation, Ind.,.	12 20
Bear Creek congregation, Ohio,...	11 00

Individuals who had sent money with others as follows:

A Brother, Carleton, Neb.,.....	\$ 1 00
A Brother and Sister, Cando, N. Dak.,	2 00
A Brother, Clayton, Ohio,.....	50
A Brother and Sister, Nappanee, Ind.,	10 00
A Bro. and Wife, Montg. Co., Pa.,.	5 00
A Brother, Dillon, Mont.,.....	5 00
A Brother, Nez Perce, Idaho,....	5 00
Two Sisters, Oregon,.....	1 00
A Sister,	20 00
A Brother, Minn.,.....	50

The sister who gave the \$20 makes this statement, "I received \$50 on an old debt I had almost forgotten about. This I give to Him."

In response to a call made in Brother Stover's ever to be remembered speech a brother and his wife from Illinois, and a brother from Pennsylvania offered that best of gifts, themselves to go whenever they are called.

There was a slip of paper with the following thereon, "South Beatrice congregation, Neb., \$11.50." While there is every reason to believe that amount was thrown in the hat from this church, the money was not in any way attached to the slip and could not be proven.

As compared with last year more people gave, but the amounts given were considerably smaller. The \$20 bills and gold pieces of a year ago were absent this time. Yet the collection is a good one, \$1732.66, and every one rejoices that the spirit of giving is growing as it is. Praise the Lord!

Missionary Comment.

If the world has no need of Christ we have no need of him.—R. E. Speer.

He who cares not for the heathen cares not for his own soul.—Bishop Galloway.

Now we stand before a world with all its gates ajar.—R. E. Speer, in Gospel in all Lands.

When the power of reclaiming the lost dies out of the church it ceases to be the church.—Prof. Seeley.

It is as presumptuous to think that you can do nothing as to think you can do everything.—Phillips Brooks.

It is never an excuse to say, "I did the best I knew," unless you did your best to know what was best.—Missionary Outlook.

What is life itself for but to fulfill the purpose of foreign missions, enthroning Jesus Christ in the hearts of men?—Josiah Strong.

If the Christian church were what she ought to be for a single day, the world would be converted before nightfall.—Chas. Kingsley.

If we had Christian enthusiasm for mankind, we should be preparing them by the thousand to go as missionaries to their brethren.—J. Strong.

Certainly in missionary work there is no more fundamental necessity than the assured conviction and the absolute certainty that God knows what he's about.—N. Boynton in American Missionary.

If we believe in missions we must desire to be accurately informed concerning them.—The Spirit of Missions.

The Fiji Islands only a few years ago were inhabited by a man-eating people whose most delicious meal was a human being. The Wesleyans brought the islands to Christ, and to-day those people so recently cannibals are self-supporting Christians and contributing to the evangelization of other countries.—Missionary Link.

SWEAT MONEY.

"Brethren, try to make the best out of this money that you can for the Lord's cause, for this is sweat money."—A Sister, Lemaster, Pa.

THE HEATHEN PREFERRED.

"\$— is to be devoted to the spread of the Gospel wherever it may do the most good, rather most of it to Foreign Missions where no Gospel has ever been preached."—Abraham H. Cassel, Pennsylvania.

WHAT PREPARATION NEEDED.

Within the last month two letters came to the Mission Rooms asking what preparation is required to become a missionary. That is a broad question and has different sides. In an early issue it is hoped to present a number of articles from different pens giving their best thoughts on the subject. Others will in turn be discussed. While it is not best to promise too much, it will be to your advantage to keep in touch with what is being said in the Visitor. It may be just what you have been looking for.

MAKING GOOD THE OVERSIGHT.

"I have been sending my little mite over to India for several years. But in the year 1901 for some cause I did not get any sent. Now this year I will double the amount. May God's choicest blessings rest on all his true followers is my prayer."—A Sister, Trotwood, Ohio.

REALLY WORTH WHILE.

This makes fourteen thousand dollars of endowment solicited by me during April. So you see it is really worth while to get out after it. It is a fact that if you want any good thing in this life it is best to go after it. Good things don't generally come galloping after one. I am quite well and so far have enjoyed my work. I am much gratified with the growth of missionary sentiment among our people so apparent on every side.—Daniel Vaniman, April 30.

AN INSPIRATION OF GIVING.

"One of the important needs of many of our brethren is an education, or inspiration of giving for worthy purposes. Our hoarded wealth is doing us harm, making us selfish, proud, and self-reliant. We need more trusting faith, more self-sacrificing love for God and his cause."—Elder Levi Trostle, Franklin Grove, Ill.

UNSPEAKABLE JOY.

In a private letter Sister Eliza B. Miller wrote this way under date of April 4: "This will reach you about Annual Meeting time. We are praying much for the success of the meeting. I am eagerly awaiting the outcome of the meeting for India. I trust some longing souls may be called to the work across the water. I remember with unspeakable joy my call of two years ago, by the Mission Board. It was the answer to a long-felt desire and earnest prayer. I rejoice to-day that

I am in India. I want to keep low at the foot of the cross and serve here until the call, 'It is enough,' comes."

AN UNUSED POWER.

The church, it seems, has such a slight comprehension of the power that lies within her grasp. How many congregations there are in our brotherhood that are well able to support at least one missionary in some field, be it home or foreign! Outside of the running expenses and the occasional contributions made by the congregations, there is no outlay made by them each year. Could we have some definite or appropriate estimate of the wealth of our people and compare with the amount they contribute to home and foreign missions, we would blush with shame at the littleness of our giving, when compared with the way Jesus gave.

We hear much about making sacrifice for Jesus and his cause but ah! how little we make in reality. After all is there such a thing as making a sacrifice for Jesus? For everything he asks us to put away, he places in its stead something far more needful and beautiful. I do not like the word "sacrifice" any more, as it is commonly used. So many of us would count giving up the prospect of a useful and prosperous business career to enter a service to which we might feel that God had called us, a sacrifice. The truth of the matter is, that would be a most wonderful privilege and blessing. And I do not think the dear Savior counted it a sacrifice, as we often think of the term, when He gave up his life for us. "Not my will but thine be done" has a depth of love and joy and complete submission, such as man has never fathomed. So, could the church come to this plane of thinking, in regard to her privileges and blessings, or some altitude of like nature, it does seem to me that the zeal in the cause of missions would be wonderfully increased."

J. M. Pittinger.

Huntingdon, Pa.

Reading Circle.

OUR MISSIONARY READING CIRCLE.

The Beginning.

In Waynesborough, Pa., nine years ago, a few young people were spending a pleasant evening together. The conversation turned on Missions. One of the young men confessed that he knew very little about missions, and another said he did not know where to go for information. Bro. Wilbur Stover, who had even then dedicated himself to the work in India, named the titles of several books and periodicals which might interest them. Before they separated, they agreed to meet once a week, to read about missions, and discuss questions relating to them. This plan was carried out, but it was not long until they said, "There ought to be more such meetings." Then they decided to let others know about their work, and invite them to join "Our Missionary Reading Circle." Brother Stover visited a number of churches, before he went to India, and introduced the work.

How to Join.

Each member pays twenty-five cents and receives the book "Do Not Say" and a life membership. He promises to read some of the books in the course, and make an effort to get at least one more member for the Circle.

The Missionary Course.

It consists of eight books and an elective course. These books treat only of missions. It is wrong to complain of a lack of missionary zeal, so long as there is a lack of missionary knowledge. We must have a true love for souls, the more we love Christ, the more we shall love others, even the unlovely and the heathen. Some of our missionaries in foreign lands were influenced by these books to leave all and "go." It is

a pleasure to read the letters, telling of the spiritual uplift, and the new zeal which impels them to do something for Jesus. The sick and neglected are visited, the poor are brought into our Sunday schools, and home missions are looked after. This reading shows us the necessity of enduring hardness as good soldiers, of giving up ease and pleasure and choosing the strenuous life of self-sacrifice, doing what Jesus would have us to do.

Good Books.

Then the eagerness with which our people took up this line of work made it plain to us that several other courses would prove a benefit to our young people. So a "Young People's Course" was added, consisting of eight good religious books which could not fail to interest and give them right views of life and its duties. A great many of our boys and girls are taking this course. It helps them to read to the best advantage, it cultivates conscience and the religious nature. We must encourage the youthful "bent" in all wholesome directions. Let the young person keep his eyes on the heights of literature.

We know that many of our Sunday-school teachers would gladly read and study and so fit themselves for their work, but they hardly know what to read. With a view to meeting their needs we have added a "Sunday-school Teacher's Course." A glance at the titles will convince you that they are well chosen.

Last of all, we have an Advanced Course for those who are older; some of our ministers speak very highly of these books.

A Certificate.

After reading eight books you are entitled to a certificate. You may have read several from the Missionary

Course, a few out of the Young People's Course, and some from the other two courses. But it is required that the eight books must be found in one or the other of the courses outlined by the Circle.

Young People's Meetings.

In most churches where a number belong to the Circle, they hold meetings once a week, in which old and young take part. Part of a program is given each week in the Gospel Messenger. The young people find something to do at these meetings, while the experience and wisdom of the old will throw much light on many questions that may be discussed. These meetings should be held sometimes at the homes of "shut-ins" and "stay-at-homes." They form a bond of Christian sympathy, and help train the children for future usefulness in our church.

The purpose of the Circle is to train our young members to feel that they can attempt difficult tasks for Jesus; that they are retrograding and losing ground when they attempt no hard things for Christ; that they will strive to do heroic service. If the church calls them to preach the Gospel to the heathen, they will respond willingly, heartily—"send me."

The Circle is under the direct care of the General Missionary and Tract Committee, subject to their judgment in all things.

For circulars or any further information address, "Our Missionary Reading Circle," Covington, Ohio.



READING CIRCLE NOTES.

I feel constrained to say something today concerning some of our neighbors; not that it is a good thing to talk ill of those who surround us, but to stir us up to a more comprehensive view of the truth, "Love thy neighbor as thyself." Then what we may say below concerning "our neighbors" shall be from a heart of love and a desire to do them good.

To the south and west of us, taking a point west along the thirty-fifth parallel of North latitude there was once found a race of people called the Aztecs. They had reached a high degree of civilization, and were comparatively happy in the valleys and on the mountains of Mexico, until the coming of Cortez and his band of Spaniards. They believed in one "supreme invisible Creator of all things," but under him they had 213 inferior gods or deities, with a feast day for each deity. So in their ignorance they worshiped the Unknown God.

—The Spaniards came. They conquered the Aztecs and took possession of the ancient citadel of the Montezumas. With them came the priests of Rome. Steeped in ignorance and superstition, and in the morningtime of the Inquisition they came to the pagans to teach them of God and his love, but at the point of the sword and cutlass. And we think their last state worse than the first.

—And so the years have passed since Cortez conquered the old Toltec-Aztec empire, until nearly four centuries have been ushered into the Great Beyond. The Aztec is no more. But in his stead to-day in Mexico, you will find the Spanish-Indian-Negro, a combination noted for its ignorance, lawlessness and indolence. And they know not Christ as a loving Savior—a risen Redeemer. Yet THEY are our neighbors.

—There you will find Romanism in its element. It is a religion that has its strongest forte amid the surroundings of vice, ignorance and superstitious awe. Roman Catholicism has never enlightened a nation and never will. And in Central America and Mexico it seems to have a soil specially fitted for its development. Brothers, this country needs Christ.

—Would you like to have been with Cortez? As you read the story of that long march across semi-desert tracts, over lofty mountains, through fertile valleys, by swift flowing streams, by the side of fiery volcanoes, it sends a thrill of enthusiasm through the mind. And then

when they came to the crest of the last mountain, and looked down into the magnificent city of the Montezumas, with its real and imaginary treasures of gold and precious jewels, do you marvel that they were amazed and felt amply repaid for their long journey? Their work was accomplished. They had conquered the Great Empire of Mexico for Spain.

—But you cannot go with Cortez. His ashes have long ago moldered in the old city of Seville. But you can go under a nobler banner and on a grander mission. The Father wants Mexico and Central America won for the Lord Jesus Christ. Wouldn't you like to help your neighbor in distress? Oh, how this priest-ridden country needs the Lord Jesus! They are in darkness and distress, and the followers of the Lowly Nazarene are responsible to supply that need. Cortez sent, and conquered the country for the King of Spain. Will the servants of the Most High be as obedient and conquer the same country for the King of kings? **THEY ARE OUR NEIGHBORS.**

John R. Snyder.

Bellefontaine, Ohio.



OUR MISSIONARY READING CIRCLE WORK.

At Harrisburg, Pa., the Circle members assembled in the tabernacle at six forty-five on Tuesday evening. They came accompanied by their friends until a large audience was present; the local secretaries in attendance were especially helpful in the work. All were willing to do whatever was required of them, to make the meeting a success.

For the first time in the history of our Circle, Bro. Wilbur Stover of India, our president, and Sister Edith Newcomer Howe, our first secretary, were with us. This helped to make the meeting a memorable one. Bro. Wilbur Stover presided over the meeting; Sister Marguerite Bixler led the large audience in a soul-inspiring missionary hymn. Bro. Isaac Frantz, of Covington, Ohio

in an earnest, heartfelt prayer, then asked God's blessing on the meeting.

The first subject, "God's Challenge to the Young People of this Generation," was ably handled by Bro. Charles O. Beery, of Elderton, Pennsylvania. In an eloquent speech he showed that God expects a full-rounded manhood of each man, and a cultured, true womanhood of each woman. He expects the highest service that we are capable of bringing him. The thought of personal work for Jesus, of going to our friends and speaking to them about their soul's salvation was especially emphasized. The Circle has a grand work to do for Jesus. Part of the evangelization of the world in this generation must be done by the Circle. God's general challenge to all is that we follow closely him who came not to be ministered unto but to minister unto others.

Sister Vinnie Mikesell, of Covington, Ohio, then read a very interesting essay on "Bear the Message Onward." In a clear, distinct voice which was heard by the entire audience, she spoke of missions and their results. She dwelt on the importance of arousing the members of our church to a full sense of their duty to missions. The happy Christian home with all its privileges should be introduced among the heathen, so that instead of discouragement and gloom they would have love and peace. Some one asked a certain English commander, "If you were told to take your men and evangelize the heathen world, how long would it take you?"

"About eighteen months," was the reply." The missionary information diffused by the Circle must result in increased missionary activity in our church.

Little Emmert Stover, of Bulsar, India, then sang a song in Gugerati. His sweet childish treble went straight to the hearts of his hearers, although the words were unintelligible.

Bro. Galen B. Royer in a ringing speech bore testimony to the value of

missionary reading. He referred to the time when he and his wife read the "Life of Judson" and wept over it. He received strength and inspiration to live a life of sacrifice and service from the study of missionaries and their work. He advised all to join the Circle and read the books.

Bro. Stover gave the last address. He referred to the beginning of the Circle at Waynesboro, Pennsylvania. How he had hoped that the Circle would grow rapidly, now there were over eighteen hundred names, yet he wondered how those who fail to show their interest in missions would answer our Lord for their neglect. The Circle should be far larger than it is. He exhorted them to faithfulness, to loving service. He had found joy and peace in teaching the people of India the Gospel; he hoped that many more might be made willing to "go."

We felt as if the Spirit of God brooded over this meeting; and we pray that much good may result from it. It was a great pleasure to meet the members. We feel that these meetings may be more productive of lasting good in the future than they have been in the past. By some means Circle members and local secretaries must meet and mingle; only in this way can we hope to grow.

Elizabeth D. Rosenberger.

Moravian children are trained from infancy in the belief that their church exists chiefly for the purpose of giving the Gospel to a lost world, and that every disciple must do his part, however humble. Note the result. They give one member out of every ninety-two to the foreign work, while we—the rest of Protestant Christendom—give one out of every five thousand; they send five missionaries abroad to every minister at home, while we sent out one missionary to every seventy-seven ministers. We play at missions; they make it the dominant purpose

of their lives.—Miss Belle M. Brain, at New Orleans Missionary Conference.

REST.

O Christ, who givest rest, we come to thee.

Thy voice calls sweetly o'er life's fretful sea;

And we are weary,

With our journey dreary;

And thou art waiting our sweet rest to be.

What is the rest thou givest to the soul?

What potent magnet draweth to the goal

Our souls aweary,

With their conflicts dreary,

Whose compasses have failed to point the pole?

It is the rest of faith, sweet trust in heaven;

Such is thy victory to men still given.

To souls full weary

With their burden dreary,

To anchor their frail boats, sore tempest driven.

It is the rest of meekness and content:

Duty and discipline are Heaven-sent;

So, sad souls, weary

With life's duties dreary,

Take from God's hand what He in love hath lent.

It is the rest which maketh burdens light,

Which takes the irk from care, from frost the blight;

And to souls, weary

With their weeping dreary,

It giveth joy-songs in the darkest night.

O Christ, give thou to us thine own sweet rest,

Of all thy precious gifts it is the best;

Then souls aweary

With their failures dreary,

Shall take heart and renew their heavenly quest.

—David Farquharson,

In Our Colleges.

YOUNG PEOPLE'S MISSIONARY AND TEMPERANCE SOCIETY OF JUNIATA COLLEGE.

The Young People's Missionary and Temperance Society is one of the strong religious features of the College. There are many things which help to bring the life of the students into close connection with the religious movements of the day, but this is the medium through which the need of the mission field and the opportunities for helpfulness are brought vividly before the young people.

As the name indicates, the program sometimes consists of a purely temperance nature, maybe one temperance program to two or three which are conducted along missionary lines. During this school year we have held six missionary and three temperance meetings, and we contemplate holding one more missionary meeting.

At the beginning of the year a movement was made to use part of the funds contributed for the support of a missionary in the field of India. Three-fourths of all the money collected thus far has been sent to the General Missionary Committee, who put it on interest, the principal and interest to be payable on demand.

The amount of money raised this year is \$34.64. Although we do not have the money to send a missionary this year, one of our active members, Jesse Emmert, has been chosen by the Sunday schools of our District to go next fall, and we hope by another year to send one of our number by our own efforts.

Several of our members signed the volunteer card which Bro. Stover distributed when he was here during Bible term, and they have organized a special class in mission study, using the textbooks of the "Student Volunteer Move-

ment for Foreign Missions." This has been led all year by J. M. Blough. There are also several in the class who have not volunteered, making an average attendance of ten or twelve. This class meets once each week, on Friday evening. It has been the means of bringing the facts and opportunities of the field before us in an irresistible manner.

The Society also sent two delegates, Bro. J. M. Blough and Sister Anna Detwiler to the Toronto convention, and accredited two more as delegates, J. M. Pittenger and J. W. Swigart, they paying their own expenses. At their return an interesting report was given to the students, and a great deal of enthusiasm was aroused in those who had stayed at home.

The Society has also been paying part of the expenses of a near-by country Sunday school.

The work has made progress both in attendance and interest, and we believe God has used it in a way to further his cause.

J. W. Swigart.

Huntingdon, Pa.

MT. MORRIS COLLEGE MISSIONARY SOCIETY.

For some time it has been the opinion of those interested in Missions, that our efforts were not as fruitful as they might be. Many programs have been given, the various phases of mission work discussed, our possibilities emphasized and plans suggested for reaching them, but it has been as elsewhere—all talk and no action.

Soon after Sister Ryan was here, a Missionary Reading Circle was started, and a more lasting and productive enthusiasm aroused. And as a result of this, steps were taken at the beginning of this school year to put into practice

what we preached, by supporting a worker in the field.

To this end the Mt. Morris College Missionary Society has been organized. The students and friends of the school have become interested in the movement, and already have sufficient funds been raised to justify the society in recommending a worker to the Mission Board yet this year. We hope to have in a few months a representative of our number in the harvest field gathering in the precious sheaves. We can not all go, but we can help others to go.

To keep aglow the spirit of the movement, monthly meetings are held. These, together with the satisfaction of doing definite work, afford such influences as will inspire the many young men and women who come here to do "more and better work for Jesus," to work with renewed zeal when they return to their homes.

Nora Arnold, Sec.

A. W. Ross, Pres.

MANCHESTER COLLEGE READING CIRCLE.

The Missionary Reading Circle, of Manchester College, was reorganized at the opening of the present session, by the appointment of the usual officers and committees.

The Circle has during this session pushed out in various missionary lines. One special feature of our practical work is a missionary Sunday school, which has experienced a steady growth since its organization. Other work, such as house-to-house visits to the poor and sick, with appropriate exercises, has proven very helpful.

Recently a new constitution was adopted, reorganizing the Circle under the name of "The Missionary Reading Circle Association." With this reorganization our ideas of mission work were enlarged and greater possibilities studied. As a result the Association inaugurated a movement to establish a fund for the support of a missionary in India. This fund is to be raised and

perpetuated by the members of the Association and other students and friends of mission work, by an obligation to give periodically a stipulated sum, as a free will offering. We desire to express our appreciation through these columns to those who have responded to our call through correspondence. With this opportunity may we make greater endeavors, in His name. We have read, during the past year, "The Life of Moffat," "Do not Say," "Missionary Heroines in Eastern Lands," and "Call Qualifications and Preparation of Missionary Candidates." These studies have been reviewed weekly by the members and have given us much courage and inspiration. May the prayers of God's people support our humble endeavors! C. S. Ikenberry, Pres.

The measure of a man's worldliness lies not in the abundance of the things he possesseth, but in the amount he is found willing to consecrate to the Lord's service.—Rev. W. L. Martin.

HID WITH CHRIST IN GOD.

With thee by whom all power is held
No longer I am weak;
With Thee, the owner of all worlds,
No worldly good I seek.

With Thee, the lovely Source of love,
Each thought is a caress.
Close to thy heart I cannot lack
For sweetest tenderness.

Safe hid within thy perfect life
My life from fear is free;
No discord wounds my happy ear,
For all is harmony.

—Mary T. Butts.

The pains we spend upon our mortal selves will perish with ourselves; but the care we give out of a good heart to others, the efforts of disinterested duty, the deeds and thoughts of pure affection are never lost.—Dr. Martineau.

From the Field.

ARKANSAS MISSION IN SOUTH-EASTERN MISSOURI.

The four applicants previously announced were baptized April 6. Fully 250 people were present to witness the administration of the sacred rite.

April 10 the Poplar Bluff church met in council. Five were received by letter. We decided to have love feast and series of meetings in July; date not set. Collection for World-wide Mission, \$1.50.

April 19 I met in council with the Broadwater church. We decided to have love feast May 22. Collection for World-wide Mission, \$3.65. A perverted preaching of the Gospel is causing our little band some trouble here in Stoddard County at present. We hope and pray that the members will be able to discern between truth and error, obedience and disobedience. Those that say, "Lord, Lord," and do not, and those that say, "Lord, Lord," and do. We have three more applicants for baptism here in the Poplar Bluff church, near where I live. Praise the Lord for the harvest.

May 7, the Lord willing I join Bro. Kesler in a series of meetings at Bark Camp, Ark., where the harvest has already commenced. May it continue in the Lord's name. Ira P. Eby.

Poplar Bluff, Mo., April 30.

REPORT OF BROOKLYN MISSION FOR APRIL, 1902.

Receipts.

Balance,	\$ 3 55
Mission Board,	110 00
Brooklyn Sunday school and Industrial school,	10 00
Total,	\$123 55

Expenditures.

Rent and janitor,	\$ 47 00
Gas, fuel and oil,	7 00
Express,	2 75
Car fare,	2 80
Incidentals,	1 50
Clothing and shoes,	14 50
Living fund,	35 00
Sunday-school supplies,	7 73
Total,	\$118 28
Balance,	\$ 5 27

Attendance.

	Largest.	Average.
Sunday school,	106	100
Preaching,	58	50
Bible class,	35	25
Teachers' meeting,	14	13
Prayer meeting,	35	31
Calls made,	35	

J. Kurtz Miller.

1377 3rd Ave., 59th St., Brooklyn, N. Y.

REPORT OF CHICAGO MISSION FOR APRIL.

Receipts.

To Balance,	\$51 11
Unknown,	46
Young People's Missionary Society of Goshen, Indiana, per Grover Madlem,	10 00
Agnes Hall, Solomon, Kansas,	1 00
Industrial Material,	8 12
Total,	70 69

Expenditures.

Living fund and street car fare, ...	\$34 71
Industrial Material,	3 74
Help to poor,	3 50
Rent,	10 00
Gas,	1 60
½ ton coal,	3 40
Incidentals,	3 19
Total,	60 14
By balance May 1, 1902,	10 55
Total,	70 69

Cora Cripe.

660 S. Ashland Ave., Chicago.

Acknowledgments.

All things come to Thee, O Lord,
And of Thine own have we given Thee.

OFFERINGS are asked to sustain Missions on the frontier in the various parts of the United States under the General Board, to aid the forty-seven Districts of the Brotherhood in their respective fields, to support the work in Sweden, Denmark, France, Switzerland, and India. The workers on the fields labor for a SUPPORT, the members of the General Missionary and Tract Committee give their service free.

It is of great importance that with each donation it be clearly stated,—the amount sent, for what fund, and to whom it be credited. Also do not let the sender FAIL TO SIGN his name plainly giving full address, *even when he does not wish his name to appear with the donation.*

The General Missionary and Tract Committee acknowledges the receipt of the following sums from April 26 to May 24, 1902:

World-Wide Fund.

COLLECTION at Annual Meeting at Harrisburg, Pa.....\$1732 66

OHIO—\$64 45.

Congregations:—Lower Twin, \$7.12; Ludlow, \$13.42; Maple Grove, \$31.87; Chippewa, \$9.31.. 61 72
Sunday School:—East Chippewa, 2 73

VIRGINIA—\$64.18.

Congregations:—German town, \$2.50; Greenmont, \$41.55.. 44 05
Individuals.—Levi Garber, Mt. Sidney, \$5.00; Jacob D. Miller, Harrisonburg, \$3.60; S. H. Myers, deceased, Timberville, \$7.93; Sallie R. M. McLean, Oak Hill, \$3.60, 20 13

MARYLAND—\$64.07.

Congregations:—Meadow Branch, \$9.75; Ridgely, \$9.80... 19 55
Sunday schools:—Brownsville
Individuals:—D. W. Nichols, \$1.00; Samuel Jennings, \$1.00; Clara Mullendore, \$1.00; Sister L. Hannan Ingler, New Windsor, \$15.00; A Sister, Union Bridge, \$25.00..... 43 00

MISSOURI—\$62.40.

Congregations:—Broadwater, \$3.65; Poplar Bluff, \$1.50; East Prairie, \$1.50..... 6 65
Individuals:—D. Bosserman,

St. Louis, \$2.00; L. R. Shoemaker, Plattsburg, \$1.00; Jos. Wray and Wife, Mt. Moriah, \$2.75; T. J. Page, Norborne, \$50.00,..... 55 75

PENNSYLVANIA—\$42.05.

Congregations:—Spring Run, \$4.51; Bellewood, \$4.55; Marsh Creek, \$3.58; Conestoga, East, \$11.78; Mingo, \$6.50; Spring Grove, \$2.00, 32 92

Individuals:—Jos. Holsopple, \$1.00; Mar. Notice, W. A. Anthony, 50 cents; Mrs. J. M. Fyock, Penn Run, \$1.21; D. F. Lepley, Connelville, \$3.50; Geo. S. Myers, New Enterprise, \$1.00; Frank Berkebile, Johnstown, \$1.50; Levi Jacoby, Johnstown, 42 cents, 9 13

CALIFORNIA—\$35.00.

Individuals:—Martha V. Kuhn Glendora, \$5.00; Fanny E. Light, Pasadena, \$30.00, 35 00

ILLINOIS—\$26.00.

Individuals:—A Member, \$10.00; Mrs. Ollie Bahney, Hammond, \$1.00; Lydie Farringer, Lena, \$5.00; W. H. Farringer, Lena, \$10.00, 26 00

WEST VIRGINIA—\$13.50.

Congregation:—Greenland, .. 13 50

INDIANA—\$13.50.

Individuals:—Mrs. Nettie

Johnson, Nappanee, \$2.50; Benj. Bowman, North Manchester, \$5.00; Mary R. Kaiser, Clay City, 50 cents; Hiram Roose, Wakarusa, \$2.00; Barnum Cross, Michigan City, \$1.00; Mar. Not. D. H. Weaver, 50 cents; Mary E. Miller, Baltimore, \$2.00..... 13 50

IOWA—\$12.65.
 Sunday School:—Rock Grove, 80
 Individuals:—H. F. Maust, Ireton, \$7.50; L. S. Snyder, Mis-souri Valley, \$1.50; J. F. & Eliz. Eikenberry, Greene, \$2.75; Mrs. S. F. Walker, Adel, 10 cents,... 11 85

TENNESSEE—\$6.55.
 Congregations:—Good Hope, \$1.80; Knob Creek, \$3.75..... 5 55
 Individuals:—A Sister, Nash-ville, 1 00

IDAHO—\$5.10.
 Congregation:—Nampa, 5 10

WASHINGTON—\$5.00.
 Individual:—D. B. Eby, Sun-nyside, 5 00

MICHIGAN—\$4.00.
 Individuals:—Hez. Grossnick-le, Brethren, \$3.00; A. C. Ever-ding, Jones, \$1.00..... 4 00

KANSAS—\$4.00.
 Congregation:—McPherson, Individual:—D. A. Holsinger, Belleville, 50

NEBRASKA—\$2.18.
 Congregation:—North Bea-trice, 2 18

TEXAS—\$2.10.
 Congregation:—Saginaw, 2 10

NORTH DAKOTA—66 cents.
 Individuals:—C. E. Wells, El-lison, 16 cents; John McClane, Knox, 50 cents..... 66
 Total for the month.....\$2160 05
 Previously reported..... 1184 46
 Total for the year, etc.....\$3344 51

India Mission.

PENNSYLVANIA—\$169.61.
 Congregations:—Shade, \$94.-76; Walnut Grove in Johnstown, \$40.97; Meyersdale, \$18.41; Geor-ges Creek, \$13.47.....\$ 167 61
 Sunday School:—Dry Valley.. 2 00

VIRGINIA—\$88.37.
 Congregations:—Roanoke, \$47.26; Peters Creek, \$15.45;

Germantown, \$22.10; Harrison-burg Mission, \$3.56..... 88 37

WEST VIRGINIA—\$31.74.
 Congregations:—Greenland, 6.50; Mt. Union, \$25.24..... 31 74

INDIANA—\$5.00.
 Individual:—J. E. Miller, Peru, 5 00

OHIO—\$4.40.
 Congregations:—Ashland, \$3.-65; Lower Twin, 50 cents; Lud-low, 25 cents..... 4 40
 Total for the month.....\$ 299 12
 Previously reported, 210 06

Total for year beginning April 1, 1902.....\$ 509 18

India Orphanage.

PENNSYLVANIA—\$40.66.
 Sunday School:—Geiger Mem-orial, Prim. Dept., \$5.00; Huntsdale, \$5.66..... 10 66
 Circle Meetings:—Young Peo-ple's of Tyrone, \$5.00; Sisters' Missionary of Waynesboro, \$24.00, 29 00
 Individual:—A Sister, Tyrone 1 00

MARYLAND—\$5.46.
 Sunday School:—Ridgely,.... 5 46
 Total for the month.....\$ 46 12
 Previously reported, 140 51

Total for the year.....\$ 186 63

China's Millions.

MARYLAND—\$25.00.
 Individual:—A Sister, Union Bridge,\$ 25 00

OREGON—\$2.25.
 Congregation:—Collected by C. H. Barklow, Myrtle Point... 2 25

TEXAS—\$2.25.
 Congregation:—Collected by M. H. Peters, Manvel, 2 25
 Total for the month.....\$ 29 50
 Previously reported, 37 15

Total for the year.....\$ 66 65

Africa Mission.

MARYLAND—\$25.00.
 Individual:—A Sister, Union Bridge,\$ 25 00
 Total for month,\$ 25 00
 Previously reported, 25 00

Total for year.....\$ 50 00

Philippine Mission.

MARYLAND—\$25.00.

Individual:—A Sister, Union Bridge,\$ 25 00

India Famine.

PENNSYLVANIA—\$187.54.

Congregations:— Quemahoning, \$48.11; Little Swatara, \$2.00; Mingo, \$37.00; Johnstown, \$62.88 149 99

Sunday Schools, etc:—Children of Lower Cumberland, \$1.00; Spring Mount Drum Corps of Warrior's Mark Township, \$25.00; Crossroad, \$3.55.... 29 55

Individuals:—Sallie K. Starook, Lewisburg, \$5.00; Amanda Roddy, Johnstown, \$1.00; A Brother, Harleysville, \$2.00.... 8 00

OHIO—\$132.80.

Congregations:—East Nimishillen, \$60.00; Owl Creek, \$4.05; Canton, \$10.00, 74 05

Sunday Schools:—Eagle Creek, \$50.15; Logan, \$2.60.... 52 75

Individuals:—W. H. Tadd, Jamestown, \$2.00; A Sister, Bradford, \$4.00, 6 00

ILLINOIS—\$88.10.

Congregations:—Panther Creek, \$3.50; Silver Creek \$49.52, 53 02

Sunday Schools:—Batavia, \$8.30; Franklin Grove, \$10.38; Sisters' Aid Society at Hudson, \$13.20, 31 88

Individuals:—A Brother and Sister, Mt. Morris, \$1.00; Wm. Lehman, Pontiac, \$1.00; Nettie and J. E. Miller, Urbana, \$1.20., 3 20

VIRGINIA—\$79.82.

Congregations:—Barren Ridge, \$42.40; Nokesville, \$10.00, 52 40

Sunday Schools:—Timberville, \$15.00; Botetourt Memorial Missionary Circle, \$12.42, 27 42

INDIANA—\$57.00.

Congregations:—Eight Mile, \$9.00; Nettle Creek, \$23.00; Elkhart City, \$5.08, 37 08

Sunday Schools:—Eel River, West House, \$13.12; Oasis in Summit Congregation, \$1.30.... 14 42

Individuals:—A Brother, North Manchester, \$5.00; A Sister, Clay City, 50 cents, 5 50

MARYLAND—\$49.53.

Congregations:—Middletown

Valley, \$24.00; Welsh Run, \$25.03, 49 03

Individual:—Mrs. Sarah E. Deal, Kempton, 50

MICHIGAN—\$14.45.

Sunday School:—Sunfield, ... 9 20

Individuals:—S. White, Dimondale, 25 cents; A Brother, \$5.00, 5 25

NEBRASKA—\$14.00.

Society Sisters of S. Beatrice, .. 10 00

Individuals:—J. S. Stutzman and wife, Virginia, \$2.00; A Sister, Pickrell, \$2.00, 4 00

WEST VIRGINIA—\$12.00.

Individuals:—Mary Hammer, Franklin, \$10.00; Bud Hammer, Franklin, \$2.00, 12 00

IOWA—\$10.74.

Sunday School:—Garrison, ... 5 99

Individual:—Anna Garner, Clarence, \$1.00; Lula's share, Laurens, \$1.50; A Sister, Laurens, \$2.25, 4 75

NORTH DAKOTA—\$10.00.

Individuals:—A Sister, Carrington, \$2.00; A Brother, York, \$8.00, 10 00

TEXAS—\$7. 75

Congregation:—Miami, Collected by Laura Stump, 7 75

LOUISIANA—\$5.00.

Individual:—A Brother, Welsh, 5 00

KANSAS—\$2.00.

Individual:—M. L. Richard and Wife, Redfield, 2 00

MINNESOTA—\$2.00.

Sunday School:—Infant class of Worthington, 2 00

OKLAHOMA—\$2.00.

Individual:—E. L. Lawver and Wife, Omega, 2 00

SOUTH DAKOTA—\$1.00.

Individual:—A Schrader, Egan 1 00

OREGON—\$1.00.

Individual:—Dessa Kreps, Independence, 1 00

MISSOURI—50 cents.

Individual:—Little Ida, Millville, 50

Total for the month,\$ 677 23

Previously reported, 1526 75

Total for year, etc.,\$2203 98

The Missionary Visitor.

Vol. IV.

JULY, 1902.

No. 2.

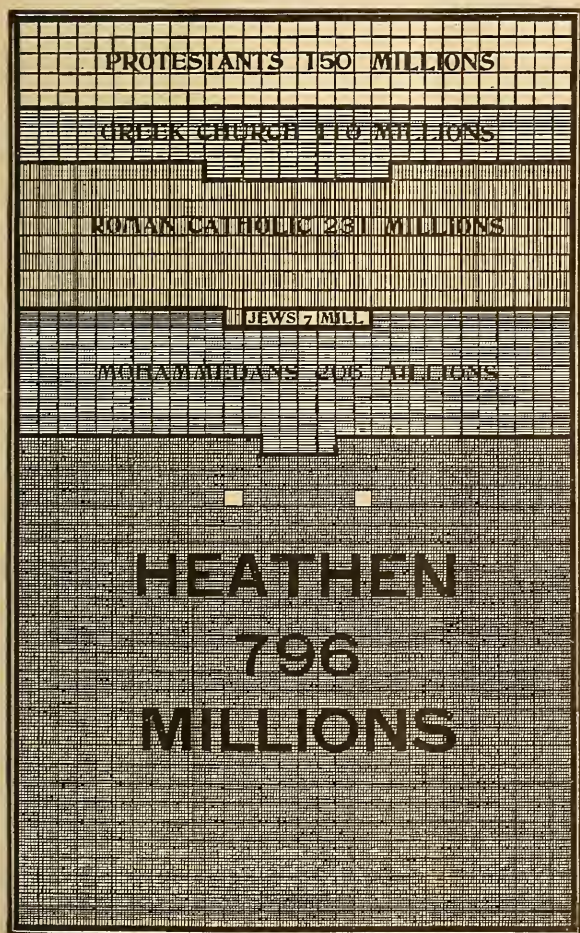
THE GREAT WORLD FIELD.

It is well now and then to be reminded in the larger scale that all the nations of the earth have not received the Gospel but that there is much yet

left to be done. Protestantism must look upon a large field, and the two white squares among the almost countless millions of heathen, indeed look very small. Nevertheless, this is the heaven which the church through Christ has put in this vast amount of sin and darkness, and ignorance of God, and the day is coming when it will leaven the whole lump.

Instead of heeding the Macedonian call and bringing the Gospel into the Western World, had Paul turned his face eastward and pressed forward with the same determination he later went to Jerusalem, then India might have been "blessed America" and America "heathen India." As we know the gospel blessings now, would we not long for them were they not ours?

Then, as you look, reader, may you not behold this great field with compassion in your soul,—may you not breathe a short but fervent prayer that you may be used in God's own way to carry salvation to these benighted ones,—may you not be willing to say, "Lord, here am I, send me!"



MEDICAL WORK AMONG WOMEN AND CHILDREN OF HEATHEN COUNTRIES.

BY MARIA WHITE, M. D., PUNJAB, INDIA.

I PRESENT this as a humane institution, and as a means of preaching the Gospel to the people.

The work of the medical missionary dates from the beginning of Christ's public ministry, and the fact that the healing of physical suffering was to be a *proof* that Christ was the Divine, loving, and compassionate Son of God, willing to give Himself that we might be redeemed from greater suffering than that of this life, is contained in the answer returned to John the Baptist to the question, "Art Thou He who should come, or shall we look for another?" "Go tell John the blind see, the lame walk, the deaf hear, the dumb speak, and the poor have the Gospel preached to them." Christ's field of ministry was not the same as those of His followers who are laboring in civilized lands to-day—lands moulded by the light of the Gospel, till every breath we draw tells of the Son of Righteousness who came with healing in His wings. As we look over these fields we find cleanliness and an organized means of promoting proper sanitation and to check the spread of disease; hospitals, asylums, and homes for the relief of the suffering people, builded by the light which Christ brought into the world, are on every side; but what was the condition of the human family when He first entered on His public ministry?

Christ was a Jew, born a Jew, and came to the then most civilized nation of the world, but to one that had turned aside after strange gods, and been sold into bondage to a heathen people. He found

THE SAME CONDITION WE FIND

in the Oriental world to-day—the same physical suffering, the same poverty and degradation, the same turning to magicians and enchantments for relief, the same cruel torture from the unskilled and unqualified would-be-healers. "She had suffered many things of many physicians, and had spent all that she had, and was nothing better, but rather worse," are the words used to describe the condition of the one healed by Christ, yet

THE CRUEL TORTURE THIS WOMAN SUFFERED

is by no means expressed in these words, and the more physicians the more cruel her torture.

To have a correct idea of the benefits derived from medical help, we must first look at the lives and condition of the people. The picture may be a sad one, and may cause many to inquire: Does she mean us to understand this as stated? and I will here state that in this paper I will speak only of

THINGS WHICH HAVE OCCURRED

in my own practice and are literally true, facts that can be attested by all doctors of India, and may be known to the mass of the missionaries present, yet I can only give you a glimpse into the sorrows of the heathen women. Much that my eyes have looked on is *too terrible to describe* in a public paper. My field for eight years was in the Punjab, India, but as I returned to America I had the privilege of visiting the Malay Peninsula, South China and Japan, and find in each

A CORRESPONDING CONDITION

only varied in accordance with the customs of their country. Enter with me into a native city of India, and look on the heathen as they appear to open view. The streets are thronged with ox-carts, donkeys, dogs, and the multitude of people, men, women and children—the halt, the blind, the deaf and dumb; the fever cases with burning cheek and panting breath; small-pox in the stage of desquamation, scattering the germs to all around; leprosy, with the unmistakable signs of the first stage, or perhaps the advanced stage, sitting at the corners begging,

SHOWING HANDS AND FEET

from which fingers and toes have dropped; scurvy cases, that dread disease supposed to develop in persons deprived of vegetable diet and dependent on salt meat, developed to the most extreme form in those who have never seen salt meat or tasted meat of any kind, victims to a hot climate and a purely vegetable diet; the miserable beggar, or perhaps those who are not beggars, but who are,

LIKE LAZARUS, FULL OF SORES

from head to foot, undressed, uncared-for, and alive with worms. Take a glance down the two sides of the street, and mark the naked infants on their hard stools, lying in the burning sun, left to fret their little lives away while their mothers are earning the mere pittance. Enter the doors of some of the homes and take a clearer view. Do you find well-regulated homes of Christian lands? The honored father, teaching both by word and example the love and respect due to

THAT MOTHER WHO HAS BORNE ALL,

sacrificed all, suffered all for them; the children clustering around the mother's knee, pouring their tales of joy and sorrow into their ears, or watching with longing eyes for the return of father? No; there is *nothing* in their religion to sweeten life or elevate the human family. It degrades women with an infinite degradation, dwarfs their intellects, so that women of twenty or thirty are but as children of eight or ten. Deprived of every comfort,

REGARDED AS MERE CATTLE,

the property of their husband, bought and sold as other merchandise, till all

the worst passions of the human nature are stimulated and developed; here—envy, jealousy, hate and revenge run to such an extent that I have often been begged and offered money if I would take away the life of some objects of their loathing. Contrast the condition of their sick with those of our Christian homes. The tender hand of love and sympathy never cools their fevered brow, the footfall is never hushed to lessen their suffering, no anxious mother or sister ever places a dish before them to tempt their appetite,

NO SKILLFUL DOCTOR OR NURSE

is called to administer to their wants. Supposed to be possessed of some evil spirit, they are objects to be dreaded, and every possible cruelty must be resorted to that it may be expelled. Placed in the darkest, dirtiest room of the house, without light or ventilation, their beds the most filthy of rags, deprived of food and water, often for days they are forced to inhale the fumes of charcoal, given off from a smouldering pot, which is always placed by their bed, and are subject to

BURNING FROM HOT IRONS

and many other cruelties to expel this spirit. A few examples in my experience will illustrate their condition.

You will first visit with me the home of a Mohammedan Molvi, a teacher of the Mohammedan religion, and one of the best homes, one where both wife and children are loved by the husband and father.

On a bed lies a little child of three, unconscious, a true case of infantile eclampsia (convulsions due to disease of the cerebro-spinal system). The father and two brothers are seated, native fashion, on the bed at her head, the mother, sister, and two or three female friends on the bed at her feet, all so close as to prevent the possibility of air of any kind reaching her. As we enter, a barber has just finished shaving the hair from the head just over the frontal sinus (the place where the brain can be seen pulsate in an infant's head, and is called by the natives of India "the door to the brain"), and

A MOHAMMEDAN DOCTOR

lifts a *red hot piece of iron from the fire* and presses it to the exposed part, *destroying the tissues to the skull*, and to my cry of horror and dismay, the father, in an agony of sorrow, answers: "Oh Miss Sahib, for many days *that door was open, and an evil spirit entered there and must be destroyed, or our child will die.*"

An old blind woman was left on my veranda. After removing her to the indoor department of the hospital I learned the following: For years she had supported her husband by begging, and this day losing her way, had walked into an open well. She was taken out alive, but

HOPELESSLY CRIPPLED.

After having been fined for dirtying the well, and beaten by her husband for what he called her carelessness, but, as she quaintly expressed it, for *not dying*

when crippled, so as to be no more use, she was left at my door as a means of freeing himself from *a useless burden*.

I will take you to but one more home, the house of a high caste Hindu. A mother and child of six days lie unconscious. The mother has survived

THE NAMELESS BARBARITIES

of the native midwife, and both are now dying of hunger and neglect. Every step of her treatment has been laid down in their sacred book. I cannot in this paper describe the cruelties practiced during the hours of her suffering. For the first *three days* she has been *deprived of food and drink*, and on the third allowed only *one grain* of rice. Her room has been prepared by placing her in the darkest and dirtiest of the house, with the most filthy of rags, on

A MUD FLOOR FOR HER BED.

A cow's skull, painted red, an image of Sasthi, the goddess who presides over the destiny of women and children, made of cow dung, is placed in a conspicuous position. This and the pot of smouldering charcoal, the only furniture, are placed there to expel the evil spirits hovering around. During her three weeks of uncleanness neither father, mother, husband, nor sister came nigh her, leaving her to the care of

THE BARBER'S WIFE.

On the fifth day the filthy clothing is removed and the room cleaned, as on the next is to be the worship of Sasthi, and that night Vidhata will write on the child's forehead the main events of his life. The day has arrived, Sasthi has been worshiped. The woman has been given a cold bath, all necessary arrangements for Vidhata's visit have been made, food, consisting of a coarse graham flour and coarser brown sugar, equal parts, wet and kneaded together to be eaten raw, has been prepared for the famished mother, but both

MOTHER AND CHILD ARE UNCONSCIOUS,

and the foreign doctor is called in to bring them back again to life.

Place the medical work *at its lowest standard*, only as a humane institution: is there any more noble profession than that which relieves from physical suffering the human family? And when we can enter such homes, rescue the helpless infant from such cruel barbarities, bring the women from their dark and dirty rooms and mud floors to open courts and bedsteads, give water to those perishing from thirst, cool the burning brow, sustain and support the weak with nourishing food, teach them how to care for their little ones, and the importance of cleanliness, cheer and cleanse their mass of living disease, and bind up the sores of the beggar—are we not

FOLLOWING CLOSELY IN THE FOOTSTEPS

of the Divine Master? And when we bring them out from their homes, take them into hospitals and give them the same care and treatment we would

give the sick in America, are we not filling one of the highest missions in the annals of history? But this is a position that can be filled by any skillful doctor; the medical missionaries have a *higher aim* than *mere relief* of physical suffering.

They look beyond the body of clay and see in every patient a soul perishing, eternally perishing, one for whom Christ died, and the awful responsibility to God for the souls of those who have been under our care is ever before us, and this brings us to the most important part of our subject, medical work as an evangelistic institution.

The position the medical work holds as a means of promoting the spread of the Gospel and winning souls for Christ can be better illustrated by quoting the words of a high caste Hindu, when asked as to the progress made in India by the Christian religion, and what method was most likely to convert their people to Christ, answered: "We do not fear the usual method of mission work, such as the school, printing presses, and bazaar preaching, but we do fear your lady zenana-worker, and we dread your lady doctors; they enter our homes, *win the hearts* of our women, threatening the foundation of our religion."

One instance in my experience will show how this method of giving the Gospel has taken hold of the women of Sialkot, India. For the first three or four years I had been accustomed to close the doors of the dispensary on Sabbath, that both myself and assistants might have an opportunity of attending church services, but the women, not satisfied with their opportunities during the week, though the Bible was taught throughout dispensary hours, asked me to hold a special service for them on Sabbath morning, and I opened the doors of the waiting-room, and for the last four years have held a chapel service for healthy women, of whom there were from forty to sixty present. After a few days the husbands, learning they were coming only to study the Bible, objected, and the women begged me to give them one or two little powders on Sabbath, only flour, they said, that they might show to their husbands, and

BE PERMITTED TO COME.

Some had themselves attempted to prepare powders, but they knew the hospital paper and skillful wrapping. Often in conversation with women who had received relief, when in answer to their questions of what brought me to India, I would tell them the story of the Great Physician, they would answer: "Truly your God is a good, kind God;

NONE OTHER EVER SENT HELP TO THE WOMEN."

The medical mission is a means of presenting the Gospel to the heathen that they can feel and appreciate, and speaks of a living, loving and acting God. Their intellects are so dwarfed as to make it difficult to grasp the truth as set forth in God's Word without some tangible proof.—*Med. Miss. Record.*

A MESSAGE FROM A COFFIN.

[*Sketches from the Last Words of Minnie Clark, Who Died in New York City about March 1, 1902.*]

"LISTEN! Let me speak. I surely ought to be heard. Those who will speak at my funeral, will only know a few scant facts about my life, whilst I know all the dreadful history, from its innocent beginning to its end in dishonor.

"Who but myself, with a perfect knowledge of the steps which led me out of virtue's path, should warn those who are about to take the track away from purity and peace? Who but poor Minnie Clark should voice the cry of the thousands of ruined girls, against the loathsome cause of their ruin, beer, and the saloon?

"Only a few hours—and I shall lie in the silent grave, but in my last moments let me warn one and all. Beware of Beer! Beware of Novels! and, *Shun the Saloon*. These three wrought my downfall. As you look upon my sad form, I beg you not to say, 'That is what she brought herself to.' But please tell the truth and say, 'That is where the American saloon finished its work of destroying Minnie Clark.'

"This is the last sad act of a short but terrible tragedy. The one who first offered me a glass of wine, the friends(?) in whose homes I learned to drink beer; every bartender who sold me drink, everyone who bought drink for me, and every saloon owner—and may I go a step farther and include those who have licensed the saloon: each of these have a part in this solemn tragedy, and must share the responsibility for my deep fall. Had I not learned to drink beer, I should have shunned the saloon. I would not have been drawn into the society of such men and women who helped me rapidly downward, and who now do not mourn my loss, my disgrace, and my ruined soul. I do not forget that I am to blame. Too well do I know that God holds me accountable for all the dark past. I need not argue this point, but I want this published broadcast for the sake of other weak ones like myself, that,

"Those who taught me to drink,

"Those who manufacture the drink,

"Those who bought me drink

"And those who sold me drink.

must share with me, at the judgment bar of God. The first step in my downfall was the reading of novels. I revelled in these stories with great delight. They led me to take the second step, which was the theatre, then the dance, and then came evil associates, drink, and the saloon. And now at last—oh how I dare think of it! A drunkard's grave for my body and hell for my soul. In the name of Him 'who shall judge the world,' I appeal to you to exert your utmost ability against the saloon entrenched behind the bulwarks of law.

In the name of the girls whose bodies are found floating on the rivers;

whose corpses are in the Morgue to-day, and to-morrow in the potter's field; in the name of the girls who to-night will be drinking in saloons; but more loudly I would plead, in the name of the pure young girls, who soon will be ruined like myself, oh hear me ye citizens and destroy the saloon which destroyed me!

"Do you pity me? Is your heart touched? Would you speak comfort to my sad, aching heart? You may. Not exactly to me, but you can pity, you can help rescue the girls who are starting on this downward road to hell. My life which was once promising, is now blighted. My life which might have been a blessing in the world, now ends in this horrible tragedy, murdered by the saloon.

"Oh ye people who know 'the better way,' who are strong in morals, strong in faith, strong in God, if there is anything in religion, if the Gospel has power to save, will you not hasten with it to the thousands in the cities of New York and Brooklyn whose souls are neglected?"

"Yours in behalf of the *ruined*, LOST and DYING!

"MINNIE CLARK."

The above account of the sad end of a talented girl, was published by the Pastor who officiated at the funeral of the deceased. It needs no comment. It tells its own sad, sad story. It is only too true that many hundreds of girls are being ruined. How many of these girls can we save? This all depends how well you, my brother, and you, my sister, stand by our City Missions. How much are you praying for us, who are wrestling with the problem of city missions? How much are you willing to give to support the work? We need a churchhouse much, in Brooklyn. The money to build one is in the Brotherhood. You have a part of it. And now, since the Holy Spirit has touched your heart as you read this account of but one of the many ruined girls, will you not make the best investment for the Lord you have ever made, and send, as the Lord has prospered you, for the building of a churchhouse in this city? Jesus promises you "a HUNDREDFOLD in this life, and in the world to come ETERNAL life." Just think of an investment bringing you a hundred per cent! But some think this means a hundred hundred per cent. Well, this is all the more wonderful, and you can invest all the more freely. Send your contributions to the General Missionary and Tract Committee, Elgin, Ill.

Brethren's Mission, 1377 3rd Ave., Brooklyn, N. Y.



"SINCE we began our medical work, I have noticed a marked change in the attitude of the community towards us. They speak pleasantly as we pass, and sometimes send in some modest present by way of showing their kindly feeling."—*Mr. Junkin, of China.*

PRESSING OBLIGATION OF THE CHURCH TO SEND THE GOSPEL TO THE HEATHEN NOW.

BY P. B. FITZWATER.

It is passing strange that well-meaning Christians should be deluded with the notion that it is too late for missionary work among the heathen, or that it is an insult to God to pray and work to bring others to know Christ. Stranger still is it that they should claim the prophecies of Scripture as a basis for their views, when the whole tenor and direct statements of God's Word are against such notions. The following are some of the Scriptures touching on this important subject.

1. Christ positively commanded it. Mark 16: 15, "Go ye into all the world and preach my gospel to *every creature*." In the face of this command our hesitancy should be dissolved into intense activity. The Scriptures were not simply designed for the workers of the early church but are universal in their application. In the measure that we obey Christ do we show our confidence in Him and love for Him. "If ye love me keep my commandments."

2. All mankind are estranged from God. Outside of the redemption that is in Jesus Christ there is no difference in men. Rom. 3: 22, 23. None, I trust, will deny their need of Christ as a Savior. If, therefore, we needed Christ as a Savior, the heathen need him just as well. If we could not be saved without Christ neither can the heathen. "There is one God and one mediator between God and men, the man Christ Jesus." 1 Tim. 2: 5. "There is none other name given under heaven among men whereby we must be saved." From these scriptures it is plain that if men are to be saved they must be saved through the blood of Christ. It is only through his death that salvation is possible.

3. God's chosen way of making the conditions of salvation known is through preaching (Rom. 10: 17). God has committed to his church the word of reconciliation (2 Cor. 6: 19 and 20). The obligation of earnest missionary work has not been assumed by the church, but it has been imposed upon the church by God. To seek to escape this responsibility is to be recreant to duty. Indeed since Christians are to be witnesses of the grace of God in Christ, only redeemed humanity are fit vessels of this mercy. In the case of Cornelius in Acts, ninth chapter, God sent the angel to speak of Him but it required Peter to tell him what to do.

4. The heathen have a claim upon us which is imperative. The Gospel of Christ brings happiness, joy, and hope into the hearts of those who are brought under its power. One of the distinguishing features of heathenism is its misery, sadness and hopelessness. The laws of human brotherhood demand that we take them that which is adapted to work that blessed change in them.

5. The claim of the Gospel is binding upon us. Contrast the conditions of people and nations where the Gospel is not known with those where it is known. Note its marvelous transformation of individuals, communities and nations that the Gospel hath wrought. Note also that it is not confined to one nationality or time, but equally effective in the amelioration of the condition of all. Its very adaptability proves it to be of divine origin and therefore binding upon us to carry to others.

6. We are responsible in the last place because it is the only remedy for the woes of the race. Civilization will not reach their needs. The failure of every effort serves to demonstrate this statement. Instead of elevating the people, modern civilization apart from the gospel of Christ only tends to weaken and destroy. In view of these considerations let us not seek ways of escape of responsibility, but meet them bravely and discharge them nobly. May God stir up great fires of enthusiasm along the lines of missionary activity among us.

Sidney, Ohio.



HOW MUCH TO GIVE.

BY JOHN E. MOHLER.

CHRIST is an example to us in giving, as well as in living. When he had all the earth, and all things that were created, what an immense amount of wealth it was! What mines of gold and diamonds, and what riches in pearls, and what countries with fields and groves and mountains and lakes and herds and flocks were his!

But when it came to giving, he relinquished them all for us. He became poor that we might become rich. 2 Cor. 8:9. Not poor compared to what he had been, but actually so poor that he had not where to even lay his head. So poor that the wild beast with only a den, or the bird in the tree top with only a nest, were richer than he was. This was the example he set when it came to giving of his possessions, for us.

It is just as essential that we follow the example of Christ in giving, as in feetwashing. Not a thing should we withhold in giving. All must be given to him, and this includes houses and lands and days and years and talents and possessions. When we have given them all, what a trifle they are compared to what he gave. But the gift is acceptable because we have followed his example, and not because of its size.

But giving all these does not mean that we shall be homeless, or talentless, or lifeless, or beggars. We can enjoy our homes, but only as tenants. They are given to our Master. We can use our talents, but only as stewards, to the glory of Him to whom we have given them. Our life is not our own but it is now His, when we have followed His example in giving. All our

possessions are really His, and we have only the use of them according to our necessity.

When we know all this how often we forget it! We become so accustomed to using them as though they were our own that we forget we have given them up for Christ's sake, and are only stewards. And sometimes we actually covet them again, and when a call comes from the Master to give the rent which is due from the use of His possessions, we withhold it, and the call goes unheeded. But this is worse than forgetfulness. It is theft! And how many Christian professors, who have offered all they have to Christ, are stealing it back again!

The example of Christ is the correct guide in how much to give. It is all! Absolutely everything. Christ's rule in giving was, "None of self, but all for humanity." And our rule must be, "None of self, but all for Christ." And because he allows us to be stewards over what we used to claim as our own, shall we squander it? Because he trusts us to deal honestly with him in the use of them shall we turn thief and withhold from him?

Des Moines, Iowa.



HOW THE APOSTLES IMPROVED THEIR OPPORTUNITIES.

BY MRS. R. E. ARNOLD.

THE following essay was read before the Elgin Arc of the Missionary Reading Circle at its meeting held June 5, 1902.

In the province of missions there are two very potent factors at work: these are opportunity and fidelity: the one external the other internal. Both God-given and both to be humanly appropriated.

Things do not happen by chance as we sometimes say: God directs the affairs of men. He provides opportunities to work and man may accept them. The greater the fidelity of man to the work intrusted to him, the greater the result accomplished.

In the rise and fall of nations there is surely a purpose although it may be hidden from human eyes until the final completion of God's great plan. In the history of the ancient nations we have just traced God's hand in making the Gentile world ready for Christianity. The barriers of paganism were broken down one by one: the time had come when the empty world was waiting to be filled with the love of God.

And now the promised Messiah has come: His work on earth is completed: He has established the laws of His kingdom, He has planted the seed in the hearts of His chosen people,—the time to begin the work has arrived. With the mighty hand of persecution God scatters the Christians that they may carry the news of salvation to all the world.

He who had created the opportunity also sent the Holy Spirit at Pentecost, and each disciple filled with the Spirit as he went forth into the world was as a burning brand that the wind carries to some distant field and there kindles the fire anew. Each one became a missionary: whether it meant life or death to them they must carry the news of salvation: they had *learned* of Jesus,—they must tell of Jesus to others. So faithful were they to the work entrusted to them that they gave all that they had to the cause. Nothing that they possessed did they call their own. Not even their lives did they hold dear to themselves, as is clearly shown by the silent testimony of the many Christian martyrs.

While each disciple did all he could to spread the Gospel, the greatest missionaries were the apostles. Unto Peter it was given to open the door to the Gentiles. He had great boldness and earnestness, yet the Jewish seclusion was still strong in his nature, and only the hand of God could break down this barrier. But when fully convinced of God's plan he rejoices in the knowledge that "God is no respecter of persons. But in every nation he that feareth Him and worketh righteousness is accepted with Him."

Philip lost not the opportunity of sending the Christian religion into Ethiopia.

While Peter opened the door, it was Paul who was the chosen vessel of the Lord to bear His name before the Gentiles. His great fidelity to the work entrusted to him, the result of his labors and his inspired writings, as recorded in the New Testament should be an incentive to greater faithfulness on the part of every Christian. He suffered many things for Christ's sake but he counted it all joy. He failed not upon every possible occasion to plant the seed of the Christian religion.

The apostles responded loyally to the great opportunity of the time. They obeyed the command "Go ye and teach." By the earnest and faithful efforts of the early Christians the vacuum in the mighty Roman Empire was filled, the love of God was incorporated in the re-organization of the crumbling fragments of the political world, and *pagan* Rome finally became *Christian* Rome.

This was the beginning of the evangelization of the world. But what a wonderful beginning! Its influence has come on down through the ages to the present time:—the leaven that was put into the loaf, though dormant at times, has not ceased its working, nor will it cease until the end of time.



BIBLICAL ANSWERS TO OBJECTIONS TO FOREIGN MISSIONS.

I. *The distance is too great.*

"Ye shall be witnesses . . . unto the uttermost part of the earth."
Acts 1: 8.

We cannot urge distance as an excuse until we get beyond "The utter-

most part of the earth." Paul was "ambitious" to go as far as possible. To him Spain was what Central Africa is to us; it was the land's end.

2. *If we obey we must carry the Gospel to the despised races.*

Philip went down to the cities of the hated Samaritans. John 4: 9; 8: 48. We are debtors to "Greeks and barbarians." Rom. 1: 14. There is "No respect of persons with God." Rom. 2: 11. Who maketh thee to differ from another, and what thou hast thou hast not received?

3. *If they do not want the Gospel they should be let alone.* (Urged to-day especially in relation to China.)

Christ came where he was not wanted. "He came unto his own, and his own received him not."

St. Paul went where he was not wanted, but he gave all the seaboard cities a *chance*. "He preached in *all* the cities."

Sin will never welcome Christianity. Christianity is a power of upheaval and renovation. It turns the world upside down. "It begets wrath against injustice and eagerness for liberty, impatience with ignorance and sloth, and passion for progress. . . . That is its mission in the world."

Sin is always vindictive. It crucified our Lord.

4. *If I obey I must sacrifice, and possibly undergo physical hardship.*

Through infirmity of the flesh (Paul) preached. Gal. 4: 13. In weariness and painfulness. 2 Cor. 11: 23-27. "Neither count I my life dear unto myself." Acts 20: 24. For the work of Christ he was nigh unto death. Philipp. 2: 27-30. For even Christ pleased not himself. Though he was rich for our sakes he became poor. He became obedient unto death, even the death of the cross.

5. *I have no special call.*

Paul's call was racial, not territorial. Gal. 2: 7, 8. "I will send thee far hence unto the *Gentiles*." Acts 22: 21, 22.

Surely we Anglo-Saxons need no special call to take us to other Gentile races! No more of a call is needed for foreign work than for home work. "The field is the world." There are no boundary lines. By insisting upon a special call do we not make a distinction not found in the New Testament?

We have call enough. Christ has commanded. "The burden of proof is upon us to show why we should not obey."

6. *I am needed at home.*

When Christ said, "Go ye therefore and teach all nations," he was not ignorant of the need at home. Jerusalem was never more needy. Matt. 28: 17, 19.

When St. Paul left Antioch (one of the three strategic cities of the Roman Empire, and one of the most needy) he was not unconscious of the need at home.

"There is that scattereth and yet increaseth."

7. *God has especially fitted me for home work.*

Barnabas was prominent in the church at Jerusalem. Acts 4: 36, 37; 11: 22. He was a leader in the church at Antioch. Acts 13: 2, 3. Silas, one of the "chief men among the brethren" at Jerusalem, is sent to the foreign field. Acts 15: 40; 17: 14; 18: 15.

St. Paul was of the tribe of Benjamin, was a Roman citizen, was instructed by Gamaliel according to the perfect manner of the law of the fathers, was a powerful preacher among his own people; in a word, he was the man best calculated for home work, and although he had been greatly used at home, he was sent abroad. Philip. 3: 5-9; Acts 22: 27, 28; 22: 3; 9: 20-22, 27-29; 11: 26.—*Exchange.*



"WHAT SHE COULD."

"SHE hath done what she could," said the Master, "for me;"

How tender and sweet was the word!

"And the deed she hath done her memorial shall be
Wherever my gospel is heard."

Ah, 'tis this that must try every deed that we do,

Ere Jesus pronounces it good:

Not the thing we have done, but the love it may show,
And whether we've done what we could.

There are some that are struggling along on the way,

And reaping, they think, only leaves;

Whilst others return at the close of the day,

And bring in a harvest of sheaves.

But the eye of the Master is on every one;

Not a sign nor a struggle is lost;

And it is not the much nor the little we've done,

But—what has the offering cost?

Not the poor widow's mite, nor the gold of the king,

Shall count of itself in the test;

It will not be the stamp of the coin that we bring,

But whether the gift is our best.

—S. C. Kirk.



Editorial Comment.

TO THE MINISTERS.

This issue of the Visitor is sent to each one of the ministers in the Brethren church with the hope that some one in each congregation will interest himself enough to call the attention of the congregation to the need of a churchhouse in Brooklyn and make a call for an offering. Do not wait for your brother minister to suggest it to you, but you suggest it to him. Do not let this pass by unnoticed. If it is not considered out of place it would be well to read the brief appeal of Minnie Clark to the congregation, for many of them will not have the opportunity to know about it in any other way. It will touch the heart and help the work. The givers will be the richer and the cause greatly helped. This appeal is made to the ministers. Let there be a noble response.



A LARGE LIST OF NAMES.

While the Visitor was yet in the "coming out process" Bro. D. L. Miller of his own accord appointed Bro. A. W. Ross at Mt. Morris to take subscriptions for the Visitor. Bro. Ross in that enthusiasm born with a deep interest in the mission work of the church, started out and succeeded in getting forty subscribers to a proposed paper. Bro. Ross said he could not tell much about the paper but urged the people to subscribe anyhow, and they did. When the names were turned over he refused to take anything for his trouble, not even accepting a subscription for himself. This he paid for the same as others. Now such agents are a joy and encouragement to an editor and more of the kind will be welcomed. However, be it understood that we have terms to agents which we are quite willing to grant to any one wishing to get subscribers.

THE FIRST LIST OF SUBSCRIBERS

The Visitor appreciates very much the earnest co-operation of a number of friends of missions in the way they have tried to get subscribers. Before the paper was printed or any special announcement was made Bro. S. E. Netzley, of Batavia, Illinois, started out and gathered five subscriptions. He knew no price or anything more than it was going to be a missionary magazine and that was enough for him to act. He says, "Let me know the price and I will remit." Bro. Netzley is to be complimented for his efforts.



A FIVE YEAR OLD MISSIONARY.

In Ray County, Mo., in or near a village called Millville lives a little five year old girl who was daring enough to reach the hen's nest where as the writer says "we larger people could not." She gathered the eggs and her mother permitted her to keep them and sell them. In this way she made 50 cents. When asked what she was going to do with it she said, "I am going to put it in the missionary box to go to buy something for the little children in India to eat." and the writer says, "So here it is and may God's blessing go with it."

There are other hens' nests everywhere over the Brotherhood that would yield for the Lord's work just like this one has, were there but a little willingness on the part of the owner to give it to the Lord. Let the children do the gathering and make the donation as coming from them. The recording angel will write it down for father and mother who own the hen and the nest and for the child for the deep interest it takes in the good work.

ERROR IN JUNE VISITOR.

Unintentionally, of course, an error appeared in the first number of the Visitor when in the article, "The Missionary Side of the Late Annual Meeting," the writer is made to say that Bro. D. L. Miller has been a member of the Standing Committee for the last eighteen years. Any one acquainted with the facts will readily understand that the Missionary Committee was meant instead of the Standing Committee.

COMING.

A well-written article on a live subject, one that will interest every bishop and foreman in the churches, one that will be read with profit by every minister and lay-member is to be published in the August number of the Visitor. It is written by Bro. D. L. Miller, who acquainted with the facts fully as well as the conditions discussed, will be able to give some wholesome counsel. It ought to be read at least by every minister in the church.

HOW ABOUT YOUR LIVING?

It is said of one of the Wesleys that when he first started out in the ministry and received but a small support that he lived on a certain portion and gave the balance to missions. As his ability grew and his services came more and more into demand he was paid more for his ministerial labors. But his increased income did not cause him to increase his living expenses. He reasoned that if he could live in years past on a certain sum there was no reason why he should not do so now and give the Lord the benefit of his increased support.

Here is a spirit that is worthy of imitation, if such it can be termed. How often with increased income, come the luxuries of life, even to such an extent that there is little or no cross to bear, as the poor understand it when they give of their scanty portion. One may give

in large amounts, and yet not touch the point in experience where sacrifice really is felt. One may start out to give the tenth of his income to the Lord and yet grow so wealthy that this in no way inconveniences him. In fact some could give the half of their income and yet not be discommoded whatever as far as the physical comforts of life are concerned, or draw on the bank of faith for bread for to-morrow. The soul can still eat to satisfaction. Wesley set a better example than all this and it would be well to consider his plan before going farther in life.

FIRST COMBINATION ORDER.

On second page of cover is a special offer in which a number of laymembers equal to the ministers in each congregation can get the Visitor for half the subscription price. Sister Sudie M. Wingert, of Waynesboro, Pa., has the credit of being the first one to send in a list under this special provision. The July issue reaches the hands of every minister as a sample copy. If you do not care to find the lay member that will order the paper under the provision for you and your fellow ministers, take enough interest to drop the office a card stating that such laymember would like a few copies of the Visitor for distribution with a view of getting subscribers, and the Committee will do the rest.

THE BROOKLYN CHURCHHOUSE.

The article, "A Message from a Coffin," should be read by many because of the touching appeal made. People who live in the pure society of country life cannot even dream in their wildest dreams of the temptation, the degradation and final awful end of the hundreds and thousands of young women of our cities. The voice of Minnie Clark coming almost from an open grave should stir every lover of lost souls to the strongest possible effort to place

some means in Brooklyn to save some of these who are living and will die in sin.

That a churchhouse is needed no one can doubt. That it will cost money to place a house there any one knows who is acquainted with city prices. To our dear brethren in the East Bro. J. Kurtz Miller who is now in charge of the work, needs no introduction. To others it can be truly said that he is an earnest, diligent worker, with a firm conviction that the Brethren church with all her mission of love and purity, maintaining her humble principles, has a work to do in Brooklyn. To give them a house in which to worship and from which to radiate the holy influence of the Christ is what they stand in need of greatly. An average of \$20 from each congregation of the Brotherhood will give an answer to their prayer and fill their need. Will not the congregations in this blessed year of prosperity give that much anyhow, and more to help other churches, so the average will be at least \$20 per congregation for the Brotherhood?

No one need hesitate for the call comes by the authority of the General Missionary and Tract Committee at a regular meeting. The Committee hopes that the compassion of the whole Brotherhood will be moved to lend a part in establishing the cause in one of the greatest life centers. Address your contributions to the Gen. Miss. and Tract Committee, Elgin, Illinois.

IS THE MISSIONARY VISITOR NEEDED?

It is but natural that the question, Why have another church paper in the form of the Missionary Visitor? should arise in the minds of some. It is a proper inquiry and worthy of a few points of consideration outside of the authority from Annual Conference directing that the Committee should publish "quarterly or oftener" a report of its work.

Some one has said that he who causes two blades of grass to grow where there was but one before, has done a good deed. And this can be truly said of the starting of the Missionary Visitor. The one who in times past contributed in a small way, reading matter for the Missionary page of the Gospel Messenger has been transferred to the Visitor. The editor of the Messenger has placed the missionary page in the immediate charge of Bro. Grant Mahan. He has always been a very active missionary worker, but did not give its literature any special attention along the lines of writing upon its varied subjects. Now he is giving it his best efforts and the readers of the Messenger may be assured of many good things from week to week. He has changed the form of the page quite a good deal. In this as well as the new matter he is putting on the page in his own characteristic way, he meets the hearty approval of many.

But this benefit involves only two persons and perhaps the masses will not consider it worthy of consideration. Look then to the larger field.

The army of young brethren and sisters of the church who are making themselves felt in the Brotherhood in different localities are full of the missionary spirit. Their hearts are stirred and they want a place where they can express themselves fully and freely. They realize that one page weekly in the Messenger is not ample to tell of their humble work in the missionary society, the reading circle, or other organizations, and they hesitate to express themselves as they will when they come to know there is a monthly published for their special benefit.

The Reading Circle with its membership of nearly two thousand needs more direct encouragement in the way of place to be heard than it has so far had. Even with so large a membership it is but beginning the good it will do. There are 40,000 of our young brethren and sisters who would receive untold

benefits could they be induced to read the missionary course,

And our schools! No longer an uncertain part in the mechanism of the church, but with a force in moulding sentiment that will control the church in the next generation, there is need of an opportunity of expression and development of every active member along missionary lines. The fact, too, that the schools are taking such an active part in missions at home and abroad argues in favor of a larger consideration than they can hope to find in the limited space of the Messenger.

In speaking of the "limited space" the idea is not to be conveyed that the Messenger is not missionary, or its editors not in favor of missions. Every one knows differently. Its editors as leaders and its columns as medium have fostered and developed the sentiment in favor of missions to what it is to-day. But its space is limited. Doctrine, and other lines of church thought which go to make up a first-class, all-around paper for the home, must receive proper attention, and this limits the space for missions.

On the other hand the marvelous growth of the church along missionary lines has reached such proportions that all young members as well as old members with young missionary hearts feel the need of a larger and fuller expression on the subject.

Along these lines the Missionary Visitor hopes to work. Not to injure any other church publication in the least, were it in its power to do so, but to develop missionary sentiment that will lend a stronger support to all our church papers. And to this end every lover of missions is invited to contribute both to the Missionary page of the Messenger and to the Missionary Visitor, that both may go on to greater successes.

"I would rather have zeal without knowledge," Mr. Moody used to say, "than knowledge without zeal."

TELLS ITS OWN STORY.

"Five dollars of this is the savings of my little girl who died, and the other five were earned by taking care of a little orphan child." The first has the heart drops of a mother's love,—the savings of a darling child,—and the latter a tender service in caring for a motherless one. The world goes on as though these things did not occur, but the recording angel marks down, "Inasmuch as ye have done it unto one of these, ye have done it unto me." And the funds handled by the Committee, through such incidents in life, carry with them a preciousness that only God knows.

OLD, YET YOUNG.

An old soldier of the cross eighty-seven years old sends money for the sufferers in India and makes this comment,—"I have no income but have enough to eat and to wear. What I send is so small but I hope the Lord will make more out of it. I am very lonely, for I can hardly see to read the Messenger. I cannot see to read what I have written. May the Lord continue to bless the church and workers thereof."

This dear old brother is still young at heart as far as desire for work to be done is concerned. Like Emerson speaks in his poem, "The World-Soul,"

"Spring still makes spring in the mind
When sixty years are told;
Love wakes anew this throbbing heart.
And we are never old.

Over the winter glaciers
I see the summer glow,
And through the wild-piled snowdrift,
The warm rosebuds below."

So our dear brother looks out upon the church longing to see her pluck still brighter garlands for his King.

Within the last twenty-five years 200,000 Chinese have come to America. Of these it is said 1,500 are slave girls.

Reading Circle.

CIRCLE MEETING PROGRAMS FOR JULY.

July 6.

Topic lessons from a Great Vision.

Isa. 6: 1-10.

Reference Texts: A Vision of God:

Isa. 57: 15; Ezek. 1: 26-28; Dan. 7: 9-14;
2 Cor. 4: 6; Heb. 12: 28, 29; Rev. 1: 10-18.

A Vision of Self: Job 42: 5, 6; Ps. 32:
3-5; Isa. 64: 6-8; Luke 5: 8-11; Luke 15:
17-19; 1 John 1: 8.

The lesson naturally divides into five divisions.

1. A Vision of God. Verses 1 to 4.
2. A Vision of Self. Verse 5.
3. A Cleansing. Verses 6 and 7.
4. A Consecration. Verse 8.
5. A Commission. Verses 9 and 10.

It would be well to assign one of these topics to a person to be responsible for, either by a talk, essay, or reading, bearing directly on the theme suggested by the text. This will be the regular monthly missionary meeting and the missionary spirit should be enlarged upon so that it would truly be a missionary meeting.

The Lesson. Isaiah saw a wonderful vision. God in his imperial regal majesty was revealed to the prophet's eyes. At the sight of the Holy One, Isaiah realized his own sinfulness and was led to exclaim, "Woe is me." So it always is. When sinful man once sees God as He is, the sight of his own sinfulness rushes upon him as a mighty flood. It is this vision that will compel men to call for the "rocks and mountains to fall upon them" to hide from the wrath of the Almighty One. But we are glad there is rescue. Sorry indeed would have been the condition of Isaiah had it not been for the aid of Seraphim and the coal of fire. God's altar of cleansing is always burning and man may be cleansed

when he will. God needs and calls men. He has always done so. He is calling now for laborers to go to his fields white unto the harvest. He wants cleansed men and for such he has a commission such as he gave to Isaiah. It is a message that is not always well received, hence the necessity of being fully consecrated. Read Matt. 28: 16-20; Mark 16: 14-18; Luke 24: 45-49.

Select Reading. Select some strong missionary incident or read a sketch from the life of some missionary pioneer.

Essay. The claims of the heathen upon the Christian church.

Collection. For World-wide Missions.

July 13.

Topic: How to get on in this life successfully. Luke 12: 31.

Reference Texts. The Kingdom of God: What it is. John 1: 12, 13; 3: 3-8; 14: 16-19; Rom. 8: 9-11; 14: 17; 1 Cor. 15: 50. Where it is. Luke 17: 21; John 14: 2-6; 15: 4, 5; 18: 36; Rev. 3: 20, 21: 1-4. Its cost. Matt. 10: 37-39; 16: 24-26; Mark 10: 17-21; Luke 9: 23-25, 57-62; Phil. 3: 7-10. Its Rewards. Matt. 6: 31-33; Mark 10: 28-30; Luke 18: 28-30; John 17: 24-26; Eph. 3: 16-19.

There is scarcely a young person of sound mind but whose ambitions are to better his condition in this life. It is a laudable ambition and Christ recognized it as such. He would not have this to be our first or sole ambition when he says, "But rather seek ye the kingdom of God; and all these things shall be added unto you." Man's nature is carnal and worldly. God knew it, and realized that if he put off seeking the "kingdom of God" until the "other things" were secure, the chances were that man would lose the kingdom. It was the lamented Gov. Russell, of Massachusetts, who said, "Remember there is one thing better than making a living,—making a

life." Oh, that these words might burn into the very soul of every man and woman. With so many "making a living" is the height of their purpose. Don't stop there; make a life!

Ian MacLaren in "The Upper Room" nicely shows the development of the kingdom of God as follows:

Sermon on the Mount the character of the kingdom. **The Parable of the Sower** the history of the kingdom. His sermon in the synagogue at Capernaum unfolds the secret of the kingdom, and then just before he must needs bear the cross he takes his disciples to the upper room and around a common board he reveals the fellowship of the kingdom.

Let Christ be first in all things. A Karen woman once came to Judson for baptism. She answered all questions satisfactorily. But Judson was not quite satisfied. Something was lacking. He saw around her neck the glitter of a necklace, dearly prized by the Karens. "Can you give up your ornaments for Christ?" Tears filled her eyes. It was a severe struggle. It was the necklace between her and Christ. But Christ conquered. She tore it off and threw it down. It was the most precious thing she had. But she said, "I love Christ more than that." Brother, sister, do we have any idols? Cast them away.

Select Reading.

Essay. "What does it cost to serve Christ?"

Note: This meeting should be used especially in impressing the young to decide for Christ.

July 20.

Topic. Africa Waiting. Psa. 68: 31.

Reference Texts. Isa. 18; Isa. 20: 43; 3; 45: 14; Jer. 46: 8-10; Ezek. 30: 4-9; Zeph. 3: 10. (Note: In the above references, Ethiopia is supposed to represent what is now known as Africa.)

The Field: Africa is 4,350 miles long and about 4,000 miles wide at the widest point. It has a population of about 140,000,000 of whom there are about 5,000,-

000 nominal Christians; of these about 4,900,000 are Copts, Abyssinians and Catholics, leaving only about 100,000 Protestants. The remaining millions are pagan and Mohammedans. There are 591 languages and dialects. The Bible, or parts of it, has been translated into over 60 of these. The most serious menace to Christianity in Africa is Mohammedanism. It is disputing every foot of the ground. What is done by Christianity must be done quickly.

The Force: There are now about 1,200 foreign missionaries in Africa, divided as follows:

"Northern Africa has one Protestant missionary to 125,000 Mohammedans.

The Sahara has one Protestant missionary to 2,500,000 Mohammedans.

The Soudan has one Protestant missionary to 45,000,000 Mohammedans and Pagans.

West Africa has one Protestant missionary to 30,000 Pagans.

Central Africa has one Protestant missionary to 80,000 Pagans.

Southern Africa has one Protestant missionary to 14,000 Pagans."

Forty missionary societies have workers in this field.

The Call: The Lord Jesus Christ is calling men to Africa. Shall it be Christ or Mohammed for Africa? The Christian world is responsible. Do you hear the call? Will your answer it? They are waiting.

"They are waiting everywhere,
Where the fields of earth are fair;
Where the rivers nobly run,
Where the blossoms seek the sun,
Where the hills rise high and grand,
Looking proudly o'er the land
Waiting! Waiting!"

Have read or related incidents from the life of David Livingstone. Bishop Crowther and Afrikander.

Essay, "In Darkest Africa."

July 27.

Topic. Jesus is Coming Again. Acts 1: 11.

Reference Texts. John 14: 3; 1 Thess.

4: 16; Heb. 9: 28; 10: 37; Matt. 25: 31; Rev. 22: 20; John 16: 22.

A Neglected Doctrine: There is an idea prevalent to-day that the second coming of Christ is a hidden event; that it is the providence of God that man should not know much concerning this glorious event. But it is not so. The Christian church has sadly neglected this one great doctrine of the plan of salvation. Christ himself often spoke of it and impressed his disciples as to its importance. Let us then awake, for the time may be near at hand.

An Abused Doctrine: While a great part of the church has neglected the return of Christ, another part has abused it by giving it undue and unscriptural prominence. Some have gone so far as to set day and hour for his coming but all have failed because Christ has said that of the time no man knoweth." Let us therefore be ready, wise virgins, with our lamps burning.

A Glorious Doctrine: The Lord's return is a glorious thought. While the angelic summons of his first coming as a babe in lowly Bethlehem was glorious news to a world of sin, by whose coming salvation was possible, so the fact that he is coming again is glorious because redemption is then complete. The sinner must look to the cross, but the Christian looks to the appearing in the clouds for the crown.

The Hope of the Church: The second coming of Christ is the hope of the church. In his return centers the fulfillment of his promises. He has only gone to prepare a place for us. Oh, beloved are you ready for that coming?

Bible Reading: Spend ten minutes in a Bible reading on the second coming of Christ. Select the passages to be read some time before the meeting.

Essay: "If Jesus should come tonight."

Note: These outlines are merely suggestive. Enlarge and modify as surrounding circumstances may seem to demand.

We shall be glad to have reports from places where these topics are used, suggesting improvements, etc. J. R. S

VALUE OF MISSIONARY BIOGRAPHIES.

Please find enclosed my "Reading Circle" promise card. I have just completed the course and am ready for a certificate to that effect.

Concerning the course itself I can not estimate its value too highly. I have read all the books of both the original and of the first revised course and found them all interesting above my expectation. The books are not hard to read but they are scholarly, for they were written by talented men of experience. What a vast field of knowledge is opened up by them and how they do inspire us to be more diligent in the Master's service? Outside of the great missionary book of the Bible, (The Acts), nothing can inspire us more than to study the lives of men active in God's service to-day. This has been my own experience and I think I can safely say that if one pursues the course with the right spirit he may receive as much benefit as any year's schooling can give him. May the Lord bless the founders of this course and those who are so faithfully trying to widen its influence. May every young member of the Brethren church join our ranks and enjoy its benefits.

Yours in Christ,

D. J. Lichty.

Waterloo, Iowa.

FROM MT. MORRIS, ILL.

We have now been reading the books of our Missionary Circle for over two years in our school and have held weekly meetings. Thirty-five members have enrolled while many others have attended and taken part. Of the regular members some have completed the course, and others have read most of the books. Taking altogether we feel assured that

an untold amount of good has been accomplished in this way. A broader knowledge of the world's great need and our duty to our fellowmen of every clime as well as to our God, along with religious inspiration, has made many ready and willing to give not only their means but their lives for the cause of missions and the salvation of souls.

Certainly all are thankful for the work of the Circle, for next to our Bible nothing is so fitted to cultivate a deep religious growth in the hearts of men and women and inspire them to "Do more and better work for Jesus," than to learn how others, before them, have lived and worked for the cause of Christ, and how little has been accomplished in comparison with what remains yet to be done.

We are much pleased with the books outlined in the revised course and see no reason why there is not a bright and most hopeful future in store for all Christian workers as well as the gathering in of many more precious souls in every land. Lizzie Shirk, Secretary.



PERSONAL MENTION.

Bro. Jesse B. Emmert, of Huntingdon, Pa., served us well as a member of our committee a few years ago. He also rendered the Circle good service as traveling secretary two years ago. He traveled through Pennsylvania, encouraging our members everywhere. He has always been a zealous worker, so we were not surprised to learn that he has been selected to go to India this fall. Our Circle will take a special interest in his work. Let us pray unceasingly for a blessing, that his efforts may meet with success.

Bro. J. M. Blough, of Pittsburg, Pa., informed us that their contribution to our general missionary collection, was raised by the Circle in their home church. When we understand missions it is easy to give.

Sister Katherine Hoover Miller, of Dayton, Ohio, recently joined our Circle.

We remember that her husband, Bro. S. W. Hoover, now deceased, was one of the first members of our Missionary and Tract Committee. He laid the foundation for the work we are doing to-day. With infinite pains he labored incessantly for the good of the cause, giving liberally of his means to start a fund. He withheld neither time, money nor himself, and God blessed his service. He sowed the seed, we reap the harvest.



COMMENTS OF OUR READERS.

Our Circle at Lancaster, Pennsylvania.—"One more name is added to our number of readers. At present we number nineteen. Twenty-five joined here, six have moved away. One of them, Sister Barbara Weaver is now engaged in missionary work in the city of Reading, Pennsylvania."—Lovenia S. Andes.

From Brooklyn, Iowa.—"We now have fifteen members here, and expect to get a number more during the summer. We intend to work hard and hope to reach some of the surrounding congregations this summer. I have read "Do Not Say," "Life of Judson," and am now reading "New Acts of the Apostles." One of our members will soon complete the missionary course. We hold meetings once a month at the homes of the members."—Edith Miller.

If each member would give a stated sum.—"It seems as if the North Manchester Circle is putting to practice what the books teach us. I believe about fifteen hundred of our members are interested and able to work. If each of these would give fifty cents a month or three dollars a year, we would raise forty-five hundred dollars in one year. I have often thought of this, if we would each give a certain amount, it would lead us to systematic giving. If we do not obligate ourselves to give something, we seldom give much."—Alva Richards, West Manchester, Ohio.

Our Meeting at Harrisburg.—We had a glorious missionary meeting at Harris-

burg. I think I have always been very much interested in the Reading Circle work, even though I have not done much in the way of getting new members. I have long felt that I was to enter into the mission field but it seemed I could not give up. Since I have consecrated my whole life to the Master's service I can read the books with more profit to myself. Before they condemned me for my neglect. Now they help me to go on and do more for Jesus. Some whom I asked to take up the course, refused. After they attended the meeting at Harrisburg, they joined, and expect to take an active part. Surely this work is doing much good for our church. I mean to do what I can for the cause. Pray for us and our work at Fostoria, Ohio.—
Nora E. Berkybile.



NEW NAMES.

- No. 1815. Effa J. Hutchison, Granger, Minn.
No. 1816. J. W. Kenepp, McKees Rocks, Pa.
No. 1817. Rebecca C. Fouts, Waynesboro, Pa.
No. 1818. Rachel M. Brown, 255 S. Church St., Waynesboro, Pa.
No. 1819. Pearl Middlekauff, 124 N. Church St., Waynesboro, Pa.
No. 1820. Katie M. Rinehart, Waynesboro, Pa.
No. 1821. Minta K. Fitz, 34 S. Church St., Waynesboro, Pa.
No. 1822. Earl E. Eshelman, Box 159, Waynesboro, Pa.
No. 1823. Leila Boerner, 130 S. Church St.
No. 1824. Ethel Sollenberger, Waynesboro, Pa.
No. 1825. Ana Biever, 12th and Brandywine Sts., Lebanon, Pa.
No. 1826. Abraham Schenck, Augusta, W. Va.
No. 1827. Mrs. C. B. Kimmel, Elderton, Pa.
No. 1828. Lizzie R. Utz, 732 Cumberland St., Baltimore, Md.
No. 1829. L. L. P. Miller, Nickerson, Kans.
No. 1830. Barbara M. Hanawalt, Boucher, Pa.

- No. 1831. Ella Biever, 12th St., Lebanon Pa.
No. 1832. Mrs. Aaron Hoover Miller, Dayton, Ohio, R. R. 4.
No. 1833. Emma Prowant, Continental, Ohio.
No. 1834. Mrs. Lanson, Clanin, 928 N. 8th St., Springfield, Ill.
No. 1835. J. M. Petry, Pittsburg, Pa.
No. 1836. John L. Garrison, Elgin, Ill.
No. 1837. Lewis Plate, Elgin, Ill.
No. 1838. James M. Moore, Elgin, Ill.
No. 1839. Mrs. James M. Moore, Elgin.
No. 1840. Earl R. Goshorn, Elgin, Ill.
No. 1841. Rena Arnold, Elgin, Ill.
No. 1842. Laura Gibbel, Elgin, Ill.
No. 1843. E. A. Holden, Elgin, Ill.
No. 1844. Mattie B. Shick, Elgin, Ill.
No. 1845. Graybill Royer, Elgin, Ill.
No. 1846. Clara M. Royer, Elgin, Ill.
No. 1847. Mrs. Lillius E. Mahan, Elgin.
No. 1848. John H. Wolfe, Elgin, Ill.
No. 1849. Mattie J. Thomas, Nezperce, Idaho.
No. 1850. George Zumbrum, Eldorado, Ohio.
No. 1851. Alonzo Bonewitz, Pittman, O.
No. 1852. Anna M. Boyd, Lancaster, Pa., R. R. 3.
No. 1853. Edw. Kintner, Ney, O.
No. 1854. J. L. Royer, Schafferstown, Lebanon Co., Pa.
No. 1855. Amanda Crump, Elgin, Ill.
No. 1856. Irvin Crump, Elgin, Ill.
No. 1857. O. L. Replogle, Elgin, Ill.
No. 1858. J. S. Flory, Elgin, Ill.
No. 1859. Mrs. J. S. Flory, Elgin, Ill.



NEW SECRETARIES.

- No. 165. Mrs. T. Ezra George, Quinter, Kans.
No. 166. Clara Alstadt, Perth, N. Dak.
No. 167. Cyrus Replogle, 10 Pitt St., Pittsburg, Pa.



MEMBERS WHO HAVE COMPLETED THE COURSE.

—————

Ida Miller, North Manchester, Ind.;
Isabella D. Stoner, North Manchester, Ind.; C. S. Ikenberry, Daleville, Va.;
Nora Arnold, Lintner, Ill.; Otho Winger, Sweetzer, Ind.; Mabel H. Nissley, Hummelstown, Pa.; D. J. Lichty, Waterloo, Iowa.

Missionary Comment.

China's Need In China there are 1746 walled cities. In about 247 of these, missionaries are at work, leaving 1500 unoccupied, and in only 88 villages and unwall'd towns have mission stations been established. This statement is a loud call for more missionaries from Christian lands, and for the training of native Christian Chinese to be evangelists to their own people.—Missionary Link.

A Missionary Church A single church in Edinburgh, Scotland, in ten years, sent out from its own membership twenty-six missionaries. It is not surprising to hear that in this church, "a distinctive feature of the pulpit has been the conception of the church as a missionary institution and the obligation laid on all Christians to assist in building the city of God."—Congregationalist.

Farewell Advice to a Missionary At a recent meeting at Harley College, London, Rev. Joseph Adams, a missionary of the "Regions Beyond Missionary Union," was asked to tell the students something which would be of value to them throughout their missionary career. As he was one of the first group of twelve students who left the institute for the mission field, he said he could not do better than pass on to them the late Mrs. Grattan Guinness's last words to him when he was just starting for China.

"Feeling the solemnity of the occasion, I sharpened a pencil and took a note book with me to record her farewell advice, before presenting myself in her sitting room. Presently she said: 'I have one piece of advice to give which I earnestly hope you will never forget in all your life.' I felt for the pencil, it

was all ready; I listened eagerly for the next words, 'Whatever part of the mission field you may be in always be sure to keep your hair tidy.'

"This was to me a terrible anti-climax after the spiritual counsels I had been expecting. They came too, but the first sentence made the most impression. I never have forgotten it, and I should like to tell you now that I have learned to appreciate that advice at its true value. Isolated from his own countrymen, far away from the society of ladies, tired, overworked, and unable to procure many of the things we consider necessities, the temptation to the missionary is very great to let himself go, and drop into slovenly habits whereby he loses his own self-respect and the respect of the natives, not to speak of that of his own people, should they come across him; and more than that, he brings dishonor upon Christ, for the body is the Lord's, the temple of the Holy Ghost. Nothing a Christian does or leaves undone is too trifling to affect his testimony.—Regions Beyond.

The Bible In Japan Thirty years ago in Japan the Scriptures were printed secretly, and copies sent out only after dark. Those who were engaged upon this work did so at the risk of their lives. Now there is a Christian printing company in Yokohama, issuing the Scriptures not only in the Japanese, but in the Chinese, Thibetan, Korean, and two dialects of the Philippine Islands. Last year there were circulated in Japan alone over 138,000 copies, which is an increase of 39,000 copies over the previous year. There is in Japan a "Scripture Union," members of which now number 10,000, who agree to read a specified portion of the Bible every day in the year. Surely God's Word runneth very swiftly.—Exchange.

From the Field.

BULSAR, INDIA.

The following extract from a personal letter from Sister Eliza B. Miller is so full of interest to every lover of the mission in India, and sets forth so vividly some of the experiences of missionary life especially among the famine children, that liberty is taken to publish it. The letter is written under date of May 16 and among other news recounts the following:

Since I last wrote you I have increased my family thirty-four which makes me think more than ever that I am like the "old woman who lived in a shoe and had so many children she did not know what to do." It almost gives me a feeling of age to have over two hundred and fifty call me mother and each one expect from me a mother's attention.

In this last lot of children I brought two of the sweetest little baby girls. They are only about three months old. This gives me extra care but we all do love them so much and hope and pray we may raise them for the Lord. Their miserable fathers were in the very act of throwing them away when they fell into the hands of the assistant collector who later gave them to me.

In my trip I went as far north as Parantij—that is about fifty miles north west of Abmedabad. It grew hotter and hotter as I went north and I kept surprised all the time that I stood it so well.

My most exciting experience was with the babies. On reaching Parantij where the babies were in the hands of two nurses I thought at once that if I could persuade one of these women to accompany me back to Bulsar it would be just the thing. In fact I had planned this way before going, and so had taken no native woman with me to help me. The evening before starting I talked

with the woman. She promised to go with me as I suggested to her. The next morning we had to take the train early so we were all astir long before daylight. There were the two babies and three other little girls in the party. I sent the woman on with the babies early. I arrived at the station just as the train was pulling in. But I was not alarmed about the train, for in this country trains will wait for you and especially on a narrow gauge like that is. After I got the tickets I turned to Mrs. Alcock, the assistant collector's wife and said, "I suppose the woman knows she is to go along." She said, "Oh, yes." So I went to the woman and said, "Now we are ready." Then she said, "Yes, but I won't go unless you take this other woman and her husband along." I told her plainly that I was in no notion of taking any but her and if she intended going as I had proposed it was time for her to come. I got into the carriage (coach is perhaps meant.—Ed.) and ordered them to bring the babies which we had fixed nicely in baskets filled first with grass and then with cotton. They hesitated seemingly thinking that I was yet likely to change my mind, but I said again and pretty authoritatively. "Bring those babies," and they brought them. Then when the women and the man saw that they were not having their way, they began talking at a lively rate about me. I told them to keep still and get out, for I was going to have the babies whether they went or not. But they kept on. Then Mrs. Alcock whirled her riding whip and said, "Now it is time for you to get out of this," and they went, and so did I.

The train pulled out of the station and I was alone in one carriage with my five little girls. One baby was sleeping sweetly in the basket nest while the other

I was shaking and trying to quiet. Fortunately Mrs. Alcock had given me a bottle of goat's milk. It was not the milk but how to give it that troubled me. First I tried dipping a corner of my handkerchief in the milk and letting the baby suck the handkerchief. This was too slow for the little screamer so I had to contrive some other way. Next I took my water bottle which had a very little mouth. I thought I could perhaps manage with it. But it too failed, because the milk came too fast and sometimes instead of going into the baby's mouth it went all over its face and my dress too. Well, I had one more way and that was my drinking cup. But I thought how in the world feed a two months' old baby with a drinking cup. But I tried and would you believe I succeeded? Yes, I did.

Now while I was experimenting with No. 1 I had my eye on No. 2 hoping that she would not wake up until I had succeeded in finding some way to feed them. It went just so. When No. 1 went to sleep No. 2 woke up and I succeeded in pacifying her by means of the drinking cup.

So I finally reached Ahmedabad. There I had hoped to find Ren Chord and one of the orphan boys from Bulsar to help me but to my chagrin they did not appear. In moving about the babies awoke and began to cry. I managed my way through the crowd with my five girls, each baby in the hand of a coolie. I need not tell you that I had the attention of all the people at the station. Finally when I got settled with the ever dissatisfied coolies, I had drawn quite a crowd about me. Such an eager inquisitive crowd, all wondering who this woman was, where she was from, where she was going, and what she was that she would stoop to helping these ragged, destitute, famine stricken little "natives." (Not sure of this word in the letter.—Ed.) Such a confusion! And I am surprised yet to know how calm I was in it all.

From the station I made direct for the poor house where the other children of my party were being kept until I had all gathered. On the way I stopped before a native shop and invested in some nursing bottles. While bargaining for them Ren Chord and Mita came up. I think I never was so glad to see some one I knew and I think they too were glad to see me as they had had on the previous day quite as much an amusing experience as I. While waiting and bargaining for the bottles I again was the curiosity of the inquisitive crowd. And while the crowd was gathered one of my missionary friends of the Alliance Mission came along. Seeing the crowd and me in the centre he stopped his coachman and in a frightened look asked, "Why, what is the matter?" "Oh nothing," I said, "I am only stopping here in the street." I further told him since he had not been in the country as long as I, that he must become accustomed to be the centre of attraction when in the bazaar.

Ren Chord and Mita joined me in another carriage and we went to the poor house where we left our little party until nine o'clock in the evening when we left for Bulsar.

All along the way whenever the train stopped people gathered about the carriage, asking about me and the children. Then Ren Chord would get out and tell about our work and end up with a good speech on Christianity.

While in many ways the trip was hard on the physical, yet all the time there was something deep in my heart that gave me unspeakable satisfaction and joy so much that I forgot to be tired or feel weary. All night long we were on the train, packed in two compartments much like "sardines in a box,"—compartments meant to accommodate ten persons generally, but we were just thirty. The children stretched out on the floor as well as they could while others sat and slept on the benches. The rest of us sat too and were not a little glad when

the train pulled us safely into Bulsar an hour late the next morning.

There was a cheerful happy-faced crowd on the station to meet us. This made us forget the trials of the previous days. My home-coming here is always so sweet. Every one seems so glad and happy. But the going away is always the opposite. The children cry and keep saying, "Don't go, don't go."

With all I have to do and am called upon to do I am glad to tell you I am well, so well. I told Alice (Sister Adam Eby.—Ed.) the other day that I believed we were pretty well "cured for India." For all this I am very happy and in my work there is

Joy, joy, joy, with joy my heart is swelling;

Joy, joy, joy, which nothing can destroy.

I am thinking of you all at Annual Meeting during the next week. What a vast assembly! How many will be going! May the Lord bless the meeting to His honor and His glory and to the advancing of His cause everywhere.

Must now close. All unite in love and greeting to you all. A council meeting yesterday in which a wanderer was restored. All are well.

Yours in the work,

Eliza B. Miller.

Bulsar, India.

ANKLESVAR, INDIA.

Though far away and not being permitted to attend an Annual Meeting for some time, the missionaries in India do not forget the great gatherings and have their share of holy concern for the welfare of Zion. Bro. D. L. Forney under date of May 16 writes thus:

I think of you and hosts of brethren and sisters assembling now or preparing to assemble at Annual Meeting at Harrisburg, Pa. It seems pleasant to contemplate the annual reunion of our Brotherhood each year although we cannot be there ourselves. We are glad that Bro. Wilbur Stover can be there

and we hope much good may result by his presence for India.

Wilbur is kept busy and it seems is getting just a little tired of this constant going and constant talking, but with all that he, as well as the rest of us seem to be gaining and getting back some of our lost strength. We rejoice for the interest that is being aroused in the cause of missions. And the prospects seem good for other missionaries to be sent back with Wilbur. I hope that not only India but that the other fields will be supplied also.

Just now myself and family are enjoying a little change and rest by stopping a week or ten days with the workers at Bulsar. The change is not so much but even this will do some good. Anna had not been here since one year ago and I am sure if any one deserves an occasional change it is the hard-working wives and mothers. We are enjoying fair health at present. The workers at Bulsar are too all quite well and getting along well with the work. They have certainly succeeded in mastering the language and enter into the work with a zeal and a sympathy that is commendable. If the Mission Board makes no greater mistakes in the future than it has in the past in the selection of workers for the foreign field it will certainly be fortunate.

Now may the Lord bless you all and all who are at Annual Meeting and may all be done to the glory and honor of God.

D. L. Forney.

HUMBLE SERVICE IN ARKANSAS.

Now and then one can break through the barriers that keep from public eye the real life of missionary service and catch a glimpse of conditions as they are. In this spirit did our sister, J. H. Neher, write and every one will be glad to read:

While we (her husband and herself.—Ed.) were holding meetings in a rural district a lady came to me and said,

"Dear Sister, your prayer did me so much good. Go with me and stay till services this evening, for mother is feeble and cannot attend church." I went from Sunday school at 3 o'clock. She introduced me to her mother, then hastened to prepare some supper on a stove that had but one joint of pipe and not a whole lid on top. She stirred up some corn bread with care, made coffee. This with some stewed pumpkins previously cooked and the meal was ready. We were invited to sit up to supper. After thanks were returned we proceeded with the meal. One knife and fork, or perhaps a spoon served for several persons. After supper the only whole chair in the house was placed close to a rude stand without a cover. On it was a lamp without a globe and beside the lamp a Bible. I was asked to read and pray with and for them. This I did as the Spirit led. And as I knelt on that carpetless floor we felt the presence of the Lord as never before. We know He meets with us in the humblest homes. They were non-professors. When I left they shook my hand and with tears in their eyes thanked me for the feast they enjoyed. They asked me to remember them at a throne of mercy that they might find light. They promised to accept Christ soon, and I hope that when we visit that place again they will come.

Sister J. H. Neher.

Palestine, Ark.



SOME HINDRANCES.

A bit of personal experience that sometimes tries us workers on the frontier is what I have in mind and here it is.

At one place everything had been moving along smoothly for some time. Finally three persons united with the church. This put a different face on the whole affair. Soon after a series of meetings was held in the same place and five more were received into church fellowship. When the first three united it so stirred the spirit of a certain minis-

ter in the community that he invited a minister, not even of his own denomination to come and preach on the Sunday that fell right in the midst of our series of meetings. He did this, knowing at the same time that our meetings were in progress.

Sure enough when Sunday came the minister put in appearance and we simply gave way and let him preach. Then we went on with our meetings as before. At this series of meetings we appointed a committee to raise means to build a meetinghouse. Right away our opposers appointed a meeting to consider the propriety of their building a church with a lodge room over head. Our committee raised a nice subscription but as far as I heard the opposition was a failure. Where next they will try to baffle the Lord's work no man knows.

At another place, opposition of another class was met. Until of late the people could not get a minister at all. But when they knew of my arranging to hold a short series of meetings they managed to elect a school director who is not favorable to our work. He with one already in office closed the schoolhouse against us. This drove us to build an arbor which we did and held meetings in it. There we organized a good working church.

They stooped to little deeds not worthy of recounting and yet exceedingly annoying. But as they could not hurt our work they built an arbor near by and tried to draw the members of our school into theirs. They even went so far as to place the time of their Sunday school the same as ours. This so far has proved a failure.

Is it any wonder that workers become discouraged at times? Yet we know the Lord has blessed our work richly and we seek to take courage and go on. The bright side will be related in my next. But remember, brethren and sisters, your workers on the frontier.

B. E. Kesler,

Gainesville, Arkansas.

SOUTHEASTERN MISSOURI.

Our work is reviving and so is our opposition. We can endure the hardships from exposure cheerfully,—but when Satan and his angels come as ministers of righteousness and try to scatter the sheep, then it is that our hearts are pained. We have not had very much opposition until this year. Since some of the old buildings begin to totter people come running and shouting while hammering at their stakes. Still the old ship Zion sails on and there are those who are getting on board. May 1 three were baptized at a place three miles south of where we live. I preach once each month,—Monday evening,—there. May 26 two more were baptized. Three of the five are from fourteen to sixteen years old. When one of those baptized saw the covering she declared, "I'll be dead before I will ever wear one of those things." Now she is a "new creature" and is quite glad to have the prayer covering honor her head.

May 11 we rejoiced with Bro. Kessler as he planted five in Christ in Christian baptism. May 22 we enjoyed a good feast with the members in Stoddard County, Mo., Bro. Kessler officiating. The Farrenberg congregation was to have had a feast on the 29th of May but Bro. Kessler was called home on account of the sickness of his wife, and they deferred their feast indefinitely. May 30 I assisted the East Prairie church in their council and feast. We enjoyed the meeting. Rain hindered some from being there.

Don't forget to hold up the hands of the workers at the front by prayer while the work goes on. We feel weak.

Ira P. Eby.

Poplar Bluff, Mo.

REPORT OF BRETHREN'S MISSION FOR MAY 1902.

Receipts.

Balance,	\$ 5 27
Mission Board,	110 00
Lewistown Sunday school,	2 74
Brandt Sunday school,	3 25
James Blattenberger, Marks, Pa.,	50
Brooklyn Sunday school,	6 24
Total,	\$128 00

Expenditures.

Rent and janitor,	\$ 47 00
Gas, oil and fuel,	8 90
Sunday-school supplies (books), ..	3 00
Living fund,	36 00
Clothing, shoes, etc.,	14 75
Medicine,	2 50
Car fare,	6 60
Donation,	2 50
Incidentals,	2 80
Total,	\$124 05
Balance,	\$ 3 95

Attendance.

	Largest.	Average.
Sunday school,	103	98
Preaching,	62	51
Bible class,	35	23
Teachers' meeting,	15	13
Prayer meeting,	36	30
Calls made,	25	
Baptized,	1	

J. Kurtz Miller.

1377 3rd Ave., 59th St., Brooklyn, N. Y.

REPORT OF CHICAGO MISSION FOR MAY.

Receipts.

To balance,	\$10 55
Batavia, Ill. S. S. per Alta Netz- ley,	5 00
John A. Mason, Brethren, Mich., ..	1 00
Return on loan of Dec. 31, 1901, ..	5 00
R. W. Miller, Chicago,	01
Melville Little,	01
W. R. Miller,	2 00
Sale of clothing,	60
Dessie Kuns, McPherson, Kans., ..	2 50
Mission Board,	30 00
Industrial school,	6 88
Total,	\$63 55

Expenditures.

Living fund and street car fare, ...	\$33 62
Industrial material,	66
Rent,	10 00
Help to poor,	2 00
Gas,	1 00
Drayage,	60
Incidentals,	5 59
Total,	\$53 47
By balance June 1,	10 08

Total,

Miss Cora Cripe.

660 S. Ashland Ave., Chicago.

Acknowledgments.

*All things come to Thee, O Lord,
And of Thine own have we given Thee.*

OFFERINGS are asked to sustain Missions on the frontier in the various parts of the United States under the General Board, to aid the forty-seven Districts of the Brotherhood in their respective fields, to support the work in Sweden, Denmark, France, Switzerland and India. The workers on the fields labor for a SUPPORT, the members of the General Missionary and Tract Committee give their service free.

It is of great importance that with each donation it be clearly stated,—the amount sent, for what fund, and to whom it be credited. Also do not let the sender FAIL TO SIGN his name plainly, giving full address, *even when he does not* wish his name to appear with the donation.

The General Missionary and Tract Committee acknowledges the receipt of the following donations from May 24 to June 14, 1902:

World-Wide Fund.

PENNSYLVANIA—\$132.95.

Congregations: — Elk Lick, \$6.99; Duncansville, \$8.77; Marsh Creek, \$4.16; York, \$7.38; Summit Mills, \$12.70; West Johnstown, \$57.00; Spring Creek, \$11.00; Norristown, \$5.50; Meyersdale, \$17.05.....\$ 130 55

Individuals:—By T. F. Imler, \$1.00; By J. Amick, 50 cents; John B. Schock, Garrett, 40 cents; Mar. Notice, E. B. Le-fever, 50 cents..... 2 40

OHIO—\$54.46.

Congregations: — Lick Creek, \$14.10; Donald's Creek at New Carlisle house, \$21.03; Mohican, \$17.33..... 52 46

Individuals:—John Ebersole, Springfield, \$1.00; Marg. & Cynthia Smith, New Carlisle, \$1.00.. 2 00

WEST VIRGINIA—\$26.00.

Individuals:—Calvin & Eliz. Rogers, Hanging Rock, \$25.00; J. D. Beety, Augusta, \$1.00,.... 26 00

LOUISIANA—\$25.00.

Individual:—I. S. Metzger, Iowa, 25 00

VIRGINIA—\$23.29.

Sunday schools: — Bridgewa-

ter, \$4.20; Pleasant Valley church school, \$7.21; Class "C" of Mill Creek, \$4.55..... 15 96

Individuals: — Lucy Shirey, Scotts Ford, \$1.00; Bertie Pirkey, Scotts Ford, \$1.00; Maudie Wampler, Scotts Ford, \$1.00; Stella Trobaugh, Scotts Ford, 75 cents; C. C. Wine, Milnsville, \$1.00; Harrison Copp & Wife, Mt. Olive, \$1.04; Bettie Edmondson, Mt. Olive, 50 cents; John H. Smith & Wife, \$1.04,.. 7 33

ILLINOIS—\$21.95.

Congregation:—Pleasant Hill, 3 40
Sunday school:—Chicago, ... 14 30

Individuals:—D. Barrick, Byron, \$3.00; Elizabeth Henricks, Cerro Gordo, \$1.25..... 4 25

INDIANA—\$12.90.

Sunday school: — Burnetts Creek, 5 40

Individuals: — Mrs Lucinda Figert, Disho, \$3.50; Mrs. Sophia Voorhis, New Waverly, \$1.50; Mar. Not., Henry Landis, 50 cents; Jas. Mitchel & Wife, Saline City, \$2.00,..... 7 50

NORTH DAKOTA—\$12.00.

Individual:—A Brother, York, 12 00

IOWA—\$10.00.

Congregation: — English River, 10 00

WASHINGTON—\$9.00.

Congregation:—Sunnyside, .. 9 00

ALABAMA—\$6.00.	
Sunday school:—Fruitdale, ..	4 00
Individual: — W. A. Maust, Fruithurst,	2 00
MISSOURI—\$5.00.	
Congregation:—Oak Grove, ..	5 00
OKLAHOMA—\$3.00.	
Congregation:—Mt. Hope, ..	3 00
MARYLAND—\$2.50.	
Individual: — Barbara Merrill, Merrill, \$1.50; W. M. Swam, Glencoe, \$1.00,	2 50
NEBRASKA—\$1.42.	
Sunday school: — South Beatrice,	1 42
CALIFORNIA—\$1.00.	
Individual: — Amanda Flora, Lordsburg,	1 00
Total for the month,	\$ 346 47
Previously reported,	3344 51

Total for year thus far,...\$3690 98
Correction—In Gospel Messenger, March 22, World-wide Fund, Anna S. Partch is credited with \$3.00 which should have been credited to Powells Valley congregation.

INDIA MISSION.

ILLINOIS—\$250.00.	
Mt. Morris College Missionary Society,	\$ 250 00
PENNSYLVANIA—\$26.66.	
Congregation:— Green Tree, ..	26 66
NORTH DAKOTA—\$10.00.	
Individual:—A Brother, York, ..	10 00
Total for month,	\$ 286 66
Previously reported,	509 18
Total for year thus far,....	\$ 795 84

INDIA ORPHANAGE.

KANSAS—\$14.76.	
Congregation: — Washington Creek,	\$ 14 26
Individual: — Agnes Yearout, Lyndon,	50
INDIANA—\$14.02.	
Sunday schools:—Cedar Lake, \$10.32; Saline City, \$2.70,	13 02
Individual: — Mrs. Sophia Voorhis, New Waverly,	1 00
PENNSYLVANIA—\$6.44.	
Young People's Missionary and Temperance Association,...	6 44

COLORADO—\$3.50.	
Individual:—Mrs. Anna Ralhelm, Rockyford,	3 50
Total for the month,	\$ 38 72
Previously reported,	186 63
Total for the year,	\$ 225 35

CHINA'S MILLIONS.

OHIO—\$8.77.	
Sunday school:—Logan,	\$ 8 77
INDIAN TERRITORY—25 cents.	
Individual:—Mrs. Lydia Shirman, Muncie,	25
Total for month,	\$ 9 02
Previously reported,	66 65
Total for year thus far,	\$ 75 67

AFRICA MISSION.

INDIAN TERRITORY—10 cents.	
Individual:—Mrs. Lydia Shirman, Muncie,	10
Total for month,	\$ 10
Previously reported,	50 00
Total for year thus far,	\$ 50 10

PORTO RICO MISSION.

INDIAN TERRITORY—10 cents.	
Individual:—Mrs. Lydia Shirman, Muncie,	\$ 10
Total for the month,	\$ 10
Previously reported,	2 25
Total for year thus far,	\$ 2 35

INDIA FAMINE FUND.

PENNSYLVANIA—\$31.65.	
Congregation:—Perry at Farmer's Grove House,	\$ 5 70
Sunday schools:—Carson Valley, \$8.70; Middle Creek congregation and Kimmel Sunday school \$7.00,	15 70
Individuals:—Mrs. D. F. Deaver, Spring Hope, \$5.00; G. W. Kephart, Alltoona, \$5.00; From "D" in Mountville Cong., 25 cents,	10 25
ILLINOIS—\$25.75.	
Congregation:—Blue Ridge, ..	2 00
Individuals:—D. Barrick, Byron, \$1.75; "K. B.," La Place, \$10.00; A Brother and Sister, Mt. Morris, \$1.00; Preston and Liz-	

zie Clair, Lena, \$5.00; Sister Workheiser, Lena, \$1.00; A Sister, Lena, \$5.00, 23 75

OHIO—\$11.00.

Missionary Reading Circle at Tiffin, 3 00

Individuals: — Jacob Gates, Dayton, \$5.00; A Sister, Springfield, \$2.00; George Holsopple, Brookville, \$1.00, 8 00

IOWA—\$10.00.

Individual:—A Friend, Yale, 10 00

NORTH DAKOTA—\$10.00.

Individual:—Addah M. Shock, York, 10 00

MISSOURI—\$6.40.

Sunday school:—Rockingham Individuals: — Della Freed, husband and three children,.... 2 00

COLORADO—\$5.00.

Individuals:—Josie and Minnie Lohmiller, Pueblo, 5 00

KANSAS—\$1.25.

Individual:—Mrs. C. Imbler, Colwich, 1 25

WEST VIRGINIA—\$1.00.

Individual: — John Friedly, Goodneck, 1 00

CALIFORNIA—\$1.00.

Individual: — Unknown, Los Angeles, 1 00

INDIANA—\$1.00.

Individual:—Mary A. Cornell, Piercetown, 1 00

INDIAN TERRITORY—\$1.00.

Individual:—Mrs. Lydia Shirman, Muncie, 1 00

VIRGINIA—75 cents.

Individuals:—Owen Barnhart, Willis, 25 cents; Bettie Kira-cofe, Mt. Clinton, 50 cents,..... 75

Total for month,.....\$ 105 80
Previously reported, 2203 98

Total for year thus far,.....\$2309 78

If "America is another name for opportunity," and you are an American, you will have your opportunity. May God help you to be true to its responsibility!—Exchange.

The Best Commentary The very best commentary on the Bible is experience.

The man who can stand up and say: I have been in affliction, sorrow, darkness, poverty, and the Bible has proved itself to be counselor, and light, and guide, and friend, is one of the best annotators the Bible can have. As for those who wish to undersand the Book, let me say, Begin where you can; begin at a parable, begin at a beatitude, begin at any accessible point, and work your way from the known to the unknown—not fitfully and spasmodically, but steadily, constantly, patiently.—Joseph Parker.

Southern Educational Conference Because some people have said the negro has no soul, while others think his

soul is hardly worth the saving, is not in the least discouraging the earnest efforts of a great many who believe that no greater work can be done than to develop and Christianize more fully our colored brother at our very doors. In Athens, Ga., during April 24 to 27 the Southern Educational Conference was held, the fifth of the kind and it is a pleasure to note that the attendance and interest in this great work is increasing. Upwards of six hundred were in attendance. The object is to create a greater interest throughout the South in the development of public schools so that all irrespective of color may have better educational advantages. It is a sad yet a true comment upon a class of the whites that in some ways they are needing help as much as are the colored people. Such a move is a step in the right direction and will do much to solve the problem of colored missions in the South.

The question is this, How can we win men's hearts? If a man's heart is genuinely and wholly Christ's, his purse will be also; but if the heart is not consecrated, the purse will not be and cannot be.—John Timothy Stone.

The Missionary Visitor.

Vol. IV.

AUGUST, 1902.

No. 3.

SELF-DENIAL FOR MISSIONS.

BY MARY GRACE HILEMAN.

“Go ye into all the world and preach my gospel to every creature.” “He who *goes* gives ALL to the execution of our Lord’s command. He who does not must do his best to equip and send those who do.” He must do far more. He must aim to make his every thought, word and deed count for the spreading of the Gospel. The fundamental part is our thoughts. “For where our thoughts are there our heart is also, and out of the abundance of the heart the mouth speaketh.” Therefore our words are an index to our hearts. But how are we going to make our thoughts do missionary work? By denying ourselves the liberty to entertain those ideas which will not make this world better in some way when they have developed into action. This is the keynote to self-denial for missions.

Christ says if we would come after him, we must deny ourselves, take up our cross and follow him. *He* pleased not himself but devoted his time to the salvation of souls. If we are His followers we are trying to do the same.

It was love which caused the Father to send Christ into the world and led Him to live and die for lost souls. It was this same love which inspired D. L. Moody, Clara Barton, Francis Willard, William Carey, the little child who puts his penny in the mission box instead of spending it for candy, as well as those who have or are sacrificing their all (so far as self is concerned) that souls may be saved. Thus we see this love and self cannot abide in the same heart and if we are His true followers we must deny, crucify self.

Whatever in our lives retards this work of self-denial must be cast off. It may be that the love of money causes us to give sparingly to missions; or we simply give money, flowers, service, etc., or a smile, kind word or helping hand to our neighbor for policy’s sake. We know the motive better than anyone can tell us. But the only way to get rid of our selfishness is to lay it down at the feet of Jesus and ask God to fill our hearts full of unselfish desires.

What are we striving for? Is life long enough to strive for anything but eternal happiness? Can we be His followers and not put forth every effort in our power to help others have it? Let us examine ourselves and see if we really know what self-denial is. Are we simply giving a little out of our abundance? Have we ever denied ourselves so that we suffered for a moment in any way? If our lives proclaimed the meaning of this word God alone knows how many more souls would be saved.

Elgin, Ill.

THE ANNUAL MEETING MISSIONARY COLLECTION FOR 1902.

BY D. L. MILLER.

THE collection at Harrisburg, Pa., amounted to \$1,732.66, and of this amount \$601.81 resulted from collections taken, before the Conference, in forty-three different congregations. This money was intrusted to the delegates with instructions to place it with the general collection. The amount given and the name of the congregation making the donation were indicated and in this way we have the information herewith given.

In looking over the report of the collection the question arises: Why did only forty-three of the more than seven hundred congregations in the Brotherhood respond to the call for help? Is it because of indifference on the part of the membership? This is hardly true, for in every congregation there are some who are intensely interested in the cause of missions and are not only willing, but anxious to help. The cause must be looked for elsewhere. Some congregations have other methods of raising the money for missions. In some, and these number a great many, the elders in charge forgot or neglected to give their churches the privilege to make an offering to the Lord in this way. I know of one church where the failure to give the opportunity was neglect. Some of the members were expecting a collection to be taken, and, being disappointed, sent their money to Annual Meeting by some who were going.

How can this indifference, forgetfulness and neglect be overcome? It would doubtless help if the Missionary Committee were to notify the elders that a special offering for missions will be taken at the Conference and request them to give their congregations an opportunity to be represented in making this offering. If this were done many would respond who now entirely overlook the matter, not because of indifference or neglect, but because they do not know that such an offering is desired.

Looking at what might be done if all responded it is surely worth making the effort. We have something more than seven hundred congregations in the Brotherhood. The average amount given by the forty-three that responded is a little over fourteen dollars each. If all had given up to the same average the collection at Harrisburg would have been over ten thousand dollars.

Take the Northern District of Illinois for example. The record shows the following churches contributing:

Rock River church, \$30.00.

Elgin church, \$28.00.

Milledgeville church, \$13.59.

The oldest and youngest churches in the District, and about the strongest and weakest financially, are represented. If all the churches in the Dis-

trict, able to give, had been given an opportunity to make an offering, over four hundred dollars would have been given and if a like average had obtained among all the churches in the Brotherhood as many thousands of dollars would have resulted as there were hundreds.

It may not be possible to have all the congregations make a free-will offering of this kind for the important work of missions, but the writer would like to see them all have an opportunity to give. If the elders in charge will earnestly place the question of giving before the members, giving it the importance that it should have, we are disposed to believe that at least ten thousand dollars would be raised for missions at our Annual Meeting.

And it would seem a very good time to make such an offering. It is a time of reunion and of great spiritual blessing to those who attend. It is meet that we should, on such an occasion, express our gratitude to God in giving a free-will offering for the advancing of the cause of Christ.

Mt. Morris, Ill.



RAISING DISTRICT MISSION FUNDS.

BY C. H. HAWBECKER.

WITHOUT plans, success in any line of work results in failure. This is how from \$1,500 to \$2,000 is raised annually in Northern Illinois for District Mission work:—

Secure the State Tax of each individual tax payer in the entire District. This is very easily obtained by each local congregation, when making the annual visit by the deacons. In the visit they can gather the amount of the tax. The total for the congregation is forwarded to the secretary of the District Mission Board. The Board knowing what amount of means will be needed for the ensuing year's work apportions the amount according to the State tax reported.

To illustrate:—Suppose the churches collectively send in the amount of two thousand dollars State tax, and the District wishes to raise one thousand dollars for the Lord's work. Fifty per cent of the State tax is assessed to each congregation on the basis of their reports. This amount is usually reported to the delegates in District Meeting, and also spread upon the minutes for the District for general distribution among the churches.

In Northern Illinois where this plan has been in effect for a number of years and with good satisfaction, each member is required to hand in the amount of his State tax, no matter whether his property is in Illinois or any other State. This puts it upon a basis of comparative wealth. Nothing is allowed anyone for indebtedness for it is presumed that the amount of debts in every congregation compared to the wealth of the congregation is about the same. Then, too, the government makes no reduction of tax because

of debts, neither should the people of God for His cause. It is a higher and nobler work.

Perhaps some one will say that this looks too much like compulsion to be a free-will offering unto the Lord. To this we would say that system is the only way to accomplish any real good, and this is one that works well.

There are those in every congregation who are not property owners and hence pay no State tax. Others may be renters on farms, in comfortable circumstances and well able to bear their share. These may be solicited to give as the Lord has prospered them, and we know of such members who give as much as a tenth.

The reason the State tax alone is taken as the basis for reckoning is that this is the only tax equalized over the State and not affected by local burdens.

At present Northern Illinois raises \$1,500. The total State tax is \$2,400, so that the basis of assessment is about sixty-five per cent. With this system it is easier to raise \$1,500 than it was before by the old way to raise from \$200 to \$300.

Should questions arise relating to this plan, in the minds of any of the readers, as far as we are able we shall cheerfully answer any who write us.

Franklin Grove, Ill.



OUR OWN CHURCH MISSIONS.

BY MINNIE FLORY.

WHEN, on the site of Bysantium, Constantine, in the year 328 A. D. was himself, in person, making out the boundary line for the proposed city of Constantinople; and when his attention was called to the vast extent of the area he was enclosing and the probability that the city of the Cæsars would ever occupy it, he calmly answered, "I am following Him who is leading me."

The Church has attempted a gigantic task in extending and enlarging the place of her tent and stretching her canopy over those beyond the sea. The work is stupendous and has caused some to remonstrate and even to ridicule. Notwithstanding this the church beholds the "cloudy pillar" and "follows Him who is leading us." She has reached her Damascus while the falling scales brought to her vision the beautiful protoplast of missions full of new meanings and beauties. She then felt the kindling flame of the Spirit pass through her sinews at that glorious transition state, while she also began hearing the echo of that emphatic command, "Go ye into all the world and preach the Gospel to every creature" which fell from the lips of our Captain and whose outstretched hands pointed to the ends of the earth.

This commission was not given to any one individual but to the apos-

tles—the nucleus of the church. It is for the church to carry forward this command, and to-day confronts her with greater conspicuousness than when uttered, because of the vaster opportunities.

That we have been caught by the Spirit and joined to the mighty moving chariot of missionary enterprise whose wheels are crushing the head of the serpent, is a blessing for which we can joyfully lift our hearts to the Lord of Hosts in thanksgiving.

The history of our own church missions is brief but full of good works. When the question is asked, "What has the church done?" we need to glance but a few years backward to see her putting forth her first efforts through Brother and Sister Stover. Through their labors and the labors of their co-workers who have since entered the field, we behold with joy the church growing in power. When the church once accepts this command in full, then she will have reached the pinnacle of glory and strength and power. In looking at our work in India it will be interesting and encouraging to mention some facts, the results of the few years of labor. We find that the church is not only working for God, but working with God. This is manifested by the number of souls brought into the kingdom, visibly portraying to the spiritual eye the productivity of the church and the receptivity of the Word.

Bro. McCann, not long since, stated that over one hundred were awaiting baptism and these at his mission point while he has already baptized forty-seven. This has been accomplished during but three years of labor. Altogether we have a membership of two hundred and twenty-five in India. Also our workers support about three hundred and fifty orphans. These orphans are taught carpentry, tailoring, weaving, gardening, canning and cooking. A native teacher, a brother if possible, working under the direction of our missionaries, teaches these children trades. When these children reach the age of sixteen and seventeen they go forth to support themselves. The children who labor in the day attend school from seven to ten at night. Some of the brighter children tutor the younger ones during the day, thus helping the weaker ones along and manifesting a benevolent spirit—a spirit born of love. God's Spirit is enlightening these once benighted minds, loosening them from Death and Hades that they might become the glory of heaven. Our efforts in India are as yet a reddened western sky which tells of a beautiful morrow in which the Sun of righteousness shall shine forth most gloriously.

Our missions in France and Switzerland are encouraging and when we behold the earnestness and sincerity with which our missionaries labor and how they have lost themselves in God, how entirely selfish of self, how God has prospered them, and seeing His power manifested, a thrill of rapture passes through the soul in thanksgiving to God. Since Bro Fercken

located in this field in '99 about fifty have been baptized and much seed is being scattered.

In Smyrna we have a band of about forty members as sheep without a Shepherd. Bro. Fercken labored among them until the hostilities of the Turkish Government caused him to leave. At present it seems impossible to resume the work. This band is greatly in need of the prayers of the righteous.

In Denmark and Sweden there were at last report about two hundred members. A number of the members emigrate to the United States because of the military duties but some endure imprisonment, which is hard borne. Reports are encouraging from our missions, however.

In thus looking at our missions in foreign lands, wherein they have been portrayed as but a shadow, we look into another phase of the subject, one which the Holy Spirit has provoked within the conscience of many, namely,—What are we going to do with missions or what are we able to do?

When we realize that by natural process of birth there are 250,000,000 more heathen in the world to-day than there were at the beginning of the century, is this not a pertinent question, "How shall they believe in Him of whom they have not heard?" And they continue to increase at the rate of 3,500,000 a year. In China alone 33,000 will to-day be ushered into heathen graves. Enough people die in one month to populate the city of Chicago. March China's millions, eighteen provinces in all, past your door, allowing them each a foot of space, passing in lock step; that procession will measure 100,000 miles long and marching twelve miles a day the mighty column would occupy thirteen years in passing. Are we able to place missions there and are we going to?

In the United States alone two billion dollars is spent annually for tobacco and liquor and four hundred million on popular amusements, and twenty-five million on kid gloves and feathers. As much money is spent in soul-destroying liquor in twenty-seven days and puffed away in tobacco smoke in fifty-four days as has been spent in eighty years to redeem souls dying in heathenism at the rate of a soul a second. What a shame that people in the United States can spend as much in a single year for chewing gum as Christians give in four for the extension of Christ's kingdom in heathen lands. The sum of five and one-half millions is given annually by the people of the United States for the heathen and the sum of one hundred millions is given in the United States annually for religious purposes, while it is doubtful if there is a single soul who doesn't know how to be saved. At any rate if they are heathen they are so by choice while those in foreign fields are so by necessity.

It is appalling that 28,000 souls pass to heathen graves while Christendom gathers two into the fold of Christ. A number equal to half the population of the United States die Christless every year and yet we are com-

manded to preach the Gospel to every creature. God has asked nothing impossible of us, but is our own beloved church going to scatter missions throughout the nations under heaven? Said a consecrated missionary, "I can do all things through Christ which strengtheneth me." If he could do that what could the Brethren church accomplish? "Without me ye can do nothing." What we are able to do we ought to do. We are not responsible for the conversion of the world, but we are responsible for carrying the Gospel to every creature. Dr. J. W. Scudder aptly said,—“What the church needs in prosecuting her work is the conviction that it ought to be done now and the conviction that it can be done and the determination that it shall be done and done now.” Should the church come to this conviction and determination, within a few years our own church would have reached every nation with the Gospel and her missions much scattered and strengthened.

Already there are many young hearts throbbing concordantly, ready to assist their neighbor in the home land or foreign, and who have received new life, new motives and strength when connecting themselves with the Missionary Circle, which association is divinely born and the cradle of great missionary movement in the Brethren church.

Every disciple has an opportunity of assisting in this divine movement. If the Samuels and Johns and Timothys are given, if our means are given, and our prayers given, and ourselves given, we shall have grasped our opportunities and "diffusion" will be our motto. If we are not able to till the soil in foreign fields let us till what is at our feet, only let us not have the church for the field of missions, but the force. Let us connect ourselves to the ladder of God and place it where the heathen can behold Christ and the angels with all their attractiveness that they may be drawn heavenward.

For greater evangelization and diffusion of the Gospel we pray, and a deeper love for souls, for,

"He who loves not, lives not,
He who lives not by the Life shall die."

Center, Ohio.



A GLIMPSE OF MOUNTAIN LIFE IN NORTH CAROLINA.*

It is a unique and interesting experience to spend a few months in the beautiful mountains of Tennessee and North Carolina, among the kind-hearted, hospitable people, with many admirable qualities, but so isolated that

* But few people in the more favored parts of the United States are acquainted with a condition of human existence right in the heart of the country, as is found in parts of North Carolina, and East Tennessee, and it is through the kindness of the editors of the *Assembly Herald*, published monthly by the General Assembly of the Presbyterian Church, that we are permitted to use their illustrations and extract from their periodical the following information. We feel sure it will be read with interest by every one seeing this account.—ED.

they have not yet felt the friction of modern life and its polishing effect. Because of this condition this mountain population presents a problem not only to the church that is serious and often discouraging, but an interesting study to the historian and psychologist.

More than a century ago these mountains and valleys were invaded by a Scotch-Irish colony several hundred strong, who with axe and rifle blazed their way through the wilderness, the advance column of the great western migration which has opened up the great interior of the United States. They were the earliest western colonists, and in some respects the strongest



THE SCHOOLHOUSE.

and most hopeful element. Some of them struggled through into the fertile fields of central Tennessee and Kentucky; others became stranded in the mountains. As the years went on, the tides of population surged round them and passed them, but left them in their fastnesses and in their isolation. Thus they who had been the pioneers of a daring forward movement began a retrograde moral course which continued for well-nigh a century. The resulting communities, though keeping somewhat of their heritage of truth, have steadily declined in morality and intelligence. They have not gone far astray from their old-time reverence for the Bible, but without schools and without churches, they have lapsed into a condition fatal to their present, and discouraging for their future, unless they shall be reached by the agencies of Christian education and the gospel of Christ.

Dr. Humble, the superintendent of the work of the Presbyterian Sabbath School Board in that region, tells of a man who came to him in one of those communities from a hamlet far up the mountain and said:

"Come up to our place. We have something singular to show you there."

Dr. Humble, full of wonder as to what the curiosity might be, said:

"What would you show me?"

The mountaineer replied:

"An infidel."

"Ah, indeed. And where did he come from?"

"From Indiana," replied the mountaineer.



THE FIELD.

They have just one infidel in the town, and they wished it known that he was not the product of those mountains.

But let us look closer at the home life of these people.

The man at the plow given in the illustrations is an actual photograph of one of the natives of this mountainous district. He has always lived there. With his wife and eight children he lives in one of the characteristic log huts of the region, seen in another illustration. They try to "make a crop" each year, and the wife and children do most of the work at home, while he works for the — Company for seventy-five cents a day when they have employment for him. It seems like hard living that they have to en-

ture, but he seems happy, and probably enjoys life as well as anyone. He is one of a family of twenty-four or twenty-five children, ranging from grown people of about fifty to a pair of twins born last October. He is of pretty fair intelligence, but his travels have been confined to trips to the border towns of the State.

Many of these mountaineers are from thirty to fifty miles from the railroad and have never seen the cars. To live as they do may seem



THE HOUSE.

impossible, yet they are contented, though knowing absolutely nothing of many of the common comforts of life. In ways of doing their work, and in manners and usages of language, they often remind one of the Indians. At day-break or before, the family rises, and frequently the mother of the house is heard to say: "Son, run get mammy some stovewood so she can light a fire and get breakfast, now run right quick."

In many instances this is done before each meal, for the wood is seldom split long before it is used. Few mountaineers keep their wood under shelter, and often when a hearthfire is needed, the wood is brought in out of a pouring rain. In many of the homes cooking is done on the hearth and

many women have never used a stove. Sometimes the few dishes are washed on the hearth and carried one by one to the table to drain.

In some families all live in one room, often receiving light through the door only, and when the door is closed the room is dark and cheerless. Here the cooking, eating, sleeping are all done. Clothes hang from the rafters. Fruit is hung all around the room, and later stored under the un-aired beds. Unused bedding is heaped upon an unused box or chair and exposed to dust and odors.

The hearth is used as a cuspidor but much spitting is done on the floors, which get but very little scrubbing, and are swept only by short homemade brooms of broom-corn, brush or grass. One is surprised to find so many victims of consumption in these beautiful mountains, with their pure air; but the poorly ventilated houses, the fire places and open doors being the only means of ventilation, and the spitting on the floors greatly favor this disease.

The snuff-dipping habit among women and girls is detestable. One little woman says she cannot do without snuff, having tried to stop the bad habit several times. When asked: "Do you want your pretty little girls to use snuff when they grow older?" she said: "No, indeed, they shall never use it!"

At the meals refined customs are lacking. Food—even oatmeal and milk—is eaten with knives, which are used also to serve it. Unattractive indeed are the results of their method of washing dishes. Knives are seldom scoured and are brought to the table rusty and almost black. The glasses frequently make the milk look gray.

House labor and customs are crude in every detail. Such familiar conveniences as lamp-chimneys, washboards, indigo and other things counted as essential by good housekeepers in the North are unfamiliar if not unknown. Ironing is often done for a whole family with one iron. This enables the person ironing to rest until the iron is again heated.

Many girls earn from twenty-five to thirty cents a day out in the field. Servants get from seventy-five cents to a dollar and a half per week. A wash woman works all day for a quarter of a dollar.

Illegitimate children are numerous in this section. A woman accompanied by a young man and two little ones came into a village to sell a few apples. She told a tale of woe. Her mother had just died and left her to take care of and support her own children. When asked:

"Doesn't your husband support you?"

She replied: "Laws no! I ain't got any husband, and I don't know how I can get along without mother if I should have any more kids. I miss her so; she took care of them for me."

Once having left some of our baggage at a place in the mountains, we found a girl of thirteen had examined it and was looking over some let-

ters. She returned them saying frankly, "I was looking at your letters," and seemed surprised when told she should not have done such a thing.

There is little chance for education here. At some places school is taught during July and August only. At others, from September to December inclusive. A deplorable thing is the fact that although many villages have more churches than one, they have no regular service. Owing to bad roads and lack of interest they are not well attended even when held, as the people often do not know on Sunday morning whether there will be preaching or not.

Their need of instruction is great. And the disadvantage in which they labor is well shown by the fact that their families weave their own cloth and that it is not uncommon to see wheat being planted with a hoe.

Practical aid could be given these neighbors by securing for them at least six months of free public school and by making a market for their produce. To give them the story of Christ and have them partake of His Spirit would be helpful beyond description.



A GOOD WAY.

BY GEORGIANA HOKE.

THERE are ways and ways of churches working out into missions. Here is one which is worthy of notice. An individual church, or individual members, support *their own* missionary workers in the foreign field. They choose their workers and see that their needs are supplied. This is not taking any work from the general committee but instead it gives it something more to do. The committee is the servant of the church and, occupying the position that it does before the missionary world, it is a very necessary assistant to the churches supporting their own missionaries.

The importance of this method cannot easily be overestimated. It is sure to bring you in close contact with the people you help. Mission statistics give us such large numbers that we grow dizzy thinking of them. This is because we attempt to teach the masses and forget the individual. To more fully comprehend this principle of human nature consider with how much greater interest we study the field of danger if some one we love has gone to the rescue. The most of us are too busy to become acquainted with missions but we can easily learn to know a mission point. Our interest may be centered around one single point and from there it is sure to extend to other points. Let some one who is very near and dear to your congregation announce his desire to go to a certain point to teach the Christ-life if your congregation will "hold the ropes." What would be the result?

I will not attempt to so much as guess what the result of this method may be with you. You know better than I, and neither you nor I know beyond a rough guess until we are face to face with the real thing. One thing is sure, however. You would not willingly let go "the ropes." And these ropes would mean more to you than financial support. Every day as you prayed there would be an earnest commendation of the absent missionary to the wise and mighty Father. You would be kept near the fountain-head of love and power. You would become the connecting link, so to speak, that would join the circuit of spiritual electricity which gives strong and healthy spiritual life. When Christians work for God depending on His strength the results are not easily estimated. The strength of faith is stronger than we sometimes judge it to be.

The universal result of this method wherever tried has been an increased interest in church work of all kinds. In all cases the churches who support their own missionaries are also the heartiest supporters of the general fund. The increase in the funds from these churches for the general work has been reported as tenfold, thirtyfold, and one reported three hundred and fifty times as much given during the five years of individual mission work as was given the five years previous. One church which was deeply in debt hesitatingly decided to send a missionary. The missionary was well kept and the debt was lifted in an incredibly short time.

There are excellent reasons for this increase in finances and spiritual life. The work is very definite and real to the people. They do not deal so much with theory and principles as with the real things themselves. They are brought face to face with facts. Their giving does not depend upon the weather, appeals, etc., but, having been educated by the home letters of their missionary, general reading, etc., they give because they *feel* their part of the responsibility. Giving is one of the distinguishing features between human beings and beasts. People give away a great deal of money but they always like to give it for something they can see or, at least, can understand. When they once see the pleasure and importance of doing the work Christ has specially given to his church, much of the money once given for little extras will be gladly given to missions. Much can be accomplished where there is a will. One of China's most eloquent missionaries is said to be supported by a lady who makes her living with the needle. In the Presbyterian Church nearly six hundred missionaries are supported by single congregations or societies.

Many Christians are longing to do something to show their love for the Christ, and there are many yet to whom Christ has bid us go and tell of his love. This way seems an ideal one to introduce these two classes.

Editorial Comment.

MR. SNOW'S PRESENT.

Mr. Snow, president of the Challenge Wind Mill Co., at Batavia, Illinois, attended Brother D. L. Miller's lectures in the Brethren's church in that place last winter and at the close of the series, and especially after the talk on India, he was so deeply impressed with the good work being done that he offered to send a windmill for use in one of the orphanages. Of course the Committee accepted the gift promptly with heartiest thanks and the mill is on the way to India now. With it is sent a good pump, piping and all, and a few duplicate parts of the mill for repairs in case of accident. The reason the mill was not sent early last spring is because the Committee had to write to India to get the dimensions of the well, and other information so that a mill suited to their purposes could be sent. This gift of Mr. Snow's certainly is a very kind and generous one. The little ones of the orphanage as well as the older persons will quench their thirst at this well, and looking up to the God who gives the water, thank, though faintly it may be, the person who helped to bring the refreshing draught to the surface. We are sure that if Mr. Snow should chance to travel in India it would be worth his while to call at the orphanage and see his own mill pump, and receive some of the kind words that would greet his ears.

"PREACH FOR ME."

Enclosed find draft for \$..... for the Porto Rico Mission. I often, when listening to an eloquent sermon, think I would like to be a successful preacher, but since I cannot be that I will give what I can to put some one in the field to preach for me.—A Brother, Phœbus, Va.

THE FIRST DOLLAR.

This is the first dollar I earned this month. I usually earn about \$10.00 a month, besides care for my four babies, the oldest only six years. And I have been selfish and did not deny myself any to help the church spread the Gospel. I have not seen any of our beloved brethren for over four years. Pray for us that we can move where there is a church soon.—Esther A. Macdonald, Port Townsend, Wash.

A TRACT AT WORK.

From James Thoms, pastor of First Baptist church in Nottawa, Mich., come these significant lines: "Your tracts No. 304 and 309 having come into my hand (found in an old building) I have become much interested and would feel highly favored were you to mail the sixteen page tracts explaining more fully the subject of baptism." The extract is given more especially to encourage tract distribution. God perhaps is the only one who knows how the tracts reached the "old building" but surely He does not let His word return unto Him void. A great good is being accomplished by judicious distribution of tracts.

OLD YET ACTIVE.

Our dear brother Abram Cassel now nearly 82 years old does not forget the Lord's work. In fact while he does not want his left hand to know what his right hand does, it is pleasing to the Lord to record the gifts from our brother's hand for the blessed cause of the Master. "Faithful unto death" seems to be the motto of his life. When younger he was active in the service; now that he is old he is willing to help some one able to go. Thus does God permit us to work in His Kingdom many, many years,

WHEN AND WHERE.

A certain brother entrusted with some money to use for the Lord writes to know when and where he shall place it. The "when" is easily answered, for if he gives it to-day and it is not used till to-morrow he is not responsible for the delay. There is not a word in all the Bible encouraging putting off till some other time, but there are repeated warnings and examples of the awful results of putting off. As to the place, the field is the world and each giver can give as the Spirit directs him. The world-wide fund has been running behind and the India Mission fund can use more money. It rests with the giver to say where his money shall go.

* * *

KLEBURG, TEXAS.

Brother M. Crumrine writes from Kleburg, Texas, as follows: "Brother A. J. Wine came here and gave us three good sermons. These were the first sermons by Brethren in this part of Texas. His preaching was well liked by all that heard him and if secret societies were not in the way the prospects would be good to found a church of the Brethren here." The Lone Star State is a great mission field and the Brethren who are living in the State are doing the best they can, but it would be a great blessing could others help to occupy the ground. While secret societies have a good hold in many places by proper teaching the church of Christ could be planted.

* * *

THANKFUL.

Instead of lamenting that he could not give more a certain brother sends in his offering to the mission fund with these very suggestive words: "I thank God that I can help the good cause that is going on in the mission work with this little mite. May God bless it that it may save some poor soul. Make the best use of it you can." Perhaps if some were more thankful for the privilege of doing

what they can, they would be led to greater fields of usefulness quicker. At least the spirit of the brother is to be commended.

* * *

PROPER TRANSLATION.

Lately there appeared an article in the Gospel Messenger setting forth the need of tracts on the foreign mission field. India was cited to. The following taken from the Foreign Mission Journal, a magazine published by the Southern Baptist Convention, shows how important that proper translations of the Word be secured. The special field where this applies is China. The writer, R. E. Chambers, says to his mission board, "Almost daily I learn of something which shows the value of the printed page in spreading the Gospel in China. I wish very much that I could have sent you a complete New Testament as you requested, but as a matter of fact, I do not know where I could get in all China one new copy of the New Testament in Chinese, which contains the translation of 'baptizo' and its derivatives that is acceptable to Baptists. I have to use in my daily prayers with the Chinese New Testaments with the Peto-Baptist terms, because I can get no other. If the Baptists in the United States only realized the great disadvantage we labor under, I am sure that we would get the money we needed." If that is the plea our Baptist brethren must make, it is easy to see that it is of the greatest importance that carefully translated tracts into the vernacular must be quite needful in other fields, for the Brethren.

* * *

MONEY FOR SWITZERLAND.

A congregation in Maryland raised some money to aid especially the work in Switzerland. This is gladly received but to save the unnecessary labor of opening a special account, the amount is placed in the World-wide fund which has been supporting that successful mission.

HER LAST GIFT.

A bereaved mother writes thus about her departed daughter: "Last Christmas I gave her \$5.00 to get herself a present, for I thought it would be the last Christmas she would spend with us. She never purchased anything with the money I gave her. One day she told her sister if any of us had any use for this envelope which she laid away addressed to the missionary office we should use it. And now I enclose the \$5.00 and you may use it in the India sufferers' fund. Send it in Vernie's name. She was always kind to the suffering and would deprive herself of pleasure to make it pleasant for others."—A Sister, Oregon, Illinois, June 24, 1902.

A NEW DEMAND.

Some one writes in, asking if the Committee does not have tracts suitable for the young. That depends on what is meant. In doctrine there is plenty. In warning against the pitfalls of youth, a pleading that they should accept the Creator in the earlier days, in urging them to come to Christ in tender years as did a Samuel, a David and other Bible heroes, there is no tract well adapted. Here is a field open for some writers. Why not have some simple, persuasive, touching tracts for youth, that will bring the tear of repentance to their tender hearts, and lead them into the fold? Who will write?

WHY.

Perhaps some readers may wonder why the Visitor reports the growth of churches of other denominations,—give the number baptized, and so on when perhaps the converts in native lands were simply sprinkled,—at least not immersed in the way the Brethren church believe is Christian baptism. Two ideas are prominent in the purpose in publishing such news. First,—It is a matter of joy to know that natives are willing to cast

aside idolatry and accept Christianity in the broader sense of the word. Faith in Jesus Christ in any modified form not made so willfully is far better than faith in idols. Second,—If natives are accepting Christ as they are in all these lands, how much should these facts stir every loyal child of God to take to the heathen a pure, complete Gospel. The responsibility rests with the bearers of primitive Christianity that they be like the apostolic church and carry the Gospel to the known world. Nothing short of this will clear the individual members. May not some of these facts awaken some who are asleep?

A LESSON TO LEARN.

It would appear that when error seeks to do a work that it does it with all its might. If the advocates of truth could only learn the lesson from it and be more active, what an impetus the cause of Christ might have. In Chicago Tribune, Sunday, July 6, the following notice appeared: Three hundred American Mormons, including former United States Senator Frank J. Cannon and his brother, and many American missionaries in Europe, attended the dedication of the Mormon temple in Copenhagen. Three meetings have been arranged for July 6, with the object of giving impetus to missionary work in Denmark.

THANKFUL.

Instead of lamenting that he could not give more a certain brother sends in his offering to the mission fund with these very suggestive words:

"I thank God that I can help the good cause that is going on in the mission work with this little mite. May God bless it that it may save some poor soul. Make the best use of it you can."

Perhaps if some were more thankful for the privilege of doing what they can, they would be led to greater fields of usefulness quicker. At least the spirit of the brother is to be commended.

Reading Circle.

CIRCLE MEETING PROGRAMS FOR AUGUST.

Topic.—Hurtful Criticism.

Text.—"Judge not that ye be not judged." Matt. 7: 1.

References.—Rom. 14: 10, 13. Jas. 4: 12. Rom. 14: 4. Psalms 58: 1, 2. Psalms 72: 2. Isa. 5: 23. 1 Peter 1: 17.

A criticism which discourages is arrogance. Are you without fault? Is there no possibility that you are mistaken? When you criticize your brother or his work, and condemn so that he loses heart, are you sure that you would do better in his place?

Judging is useless. Because I judge an act of another wrong, does not make it wrong. He is accountable to God, not to me. We are forbidden to judge the motives of men. 1 Cor. 4: 5. We are also forbidden to judge according to appearances. John 7: 24, Rev. Ver.

"Judge not, the workings of his brain
And of his heart thou canst not see;
What looks to thy dim eyes a stain,
In God's pure light may only be
A scar brought from some well-worn
field,
Where thou wouldst only faint and
yield."

Judging leads to Cruelty. It is the cause of many a heartache and bitter regret. In the past it gave us the inquisition and the martyr's death.

Essay.—"What is my Duty to my Neighbor?"

Reading from one of Circle Books.



Topic.—Covetousness.

Text.—"Beware of Covetousness." Luke 12: 15.

References.—Ex. 18: 21; 20: 17. Psalms 10: 3; 119: 36. Prov. 11: 24. Prov. 21: 26. Eccl. 5: 10. Isa 5: 8. Ezek. 33: 31. Hos. 10: 1. Matt. 6: 19-24.

Matt. 13: 22. 1 Tim. 6: 17. Matt. 16: 26.

Covetousness is not wealth, but the inordinate desire, the love of it. Riches aside from covetousness were possessed by Abraham who left his country at God's command; by Job who was upright and trusted God when sorely tried; by David, Hezekiah, Boaz, and Joseph of Arimathea.

Cause of Covetousness is discontent. We cannot help being a little sore at the success, prominence, or ability of another, though it be our dearest friend. The awful vice of covetousness makes us jealous and envious when we should rejoice in our friend's good fortune. Our efforts are paralyzed when we find fault with God for not giving us the wealth and influence our friend has.

Life consisteth not in the abundance of things, but a contented mind. Character is more than possession. What we are counts more than what we have.

Through covetousness Eve lost Eden, Gen. 3: 24. Lot lost his possessions, Gen. 13: 11. Gehazi lost health, 2 Kings 5: 25-27. Ananias and Sapphira lost the crown, Acts 5: 5, 7, 10.

Essay.—"Do we withhold the Lord's money?"

Reading from one of the Circle Books.



Topic.—Finding Disciples.

Text.—"And finding disciples, we tarried there seven days." Acts 21: 4.

References.—Acts 16: 14. Prov. 22: 2. Isa. 58: 6, 7. Matt. 25: 34-46. Lam. 3: 25. John 1: 41, 43, 45. John 3: 2; 12: 2.

Paul landed at Tyre, one of the most celebrated maritime towns of the world. But even in this great city his first thought was the disciples of Jesus. He had a Gospel of hope and consolation for them.

Finding disciples implies search. Paul made some effort. He inquired and looked for his brethren in Christ Jesus. Have you found all the disciples in your community? Have you visited them in their homes and invited them to come to church?

A cold church. We have read of a man who said that he belonged to a church ten years and he did not know ten people. A brother answered, "Since you joined the church several hundred strangers have been received. If you had not been guilty of the unsociability you upbraid in your brethren you would have made many of these so welcome they would be your warm friends."

Search for disciples until you find them. We all need sweet spiritual fellowship.

Essay.—"Finding Disciples in Heathen Lands."

*

Topic.—Missions.

Text.—"And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Matt. 24: 14.

References.—Acts 22: 15. Psalms 96: 3, 10. Matt. 28: 19. Mark 13: 10. Luke 24: 47. Acts 13: 2-4. Rev. 14: 6, 7. Missionary Hymn Psalm 96.

We want to evangelize the whole world. Needham says "the word evangelist of heathen origin has intimate relation to the city of Ephesus. When the city was being built there was great scarcity of material. Pixodorus, a shepherd, feeding his flock on a distant hill discovered a quarry of fine marble. He took a specimen down to the city. It was received with great joy. The people called him Evangelus, the bringer of good tidings." So the evangelist who carries glad tidings to the heathen, brings joy and peace unknown to them before.

Do what you can. We shall never give much to missions if we do not begin with the little. When we hear the awful tale of despair of those who have no Bible, no God, no prayer, no comfort beside an open grave, remember that we can do something to help them.

We should study Missions. More than eighteen thousand men and women are devoting themselves with singleness of purpose, and often in great privation to the conversion of the heathen. You should be interested in their work.

Essay.—"Life of Bishop Thoburn."

Reading from one of the Circle Books.

WHAT IS OUR MISSIONARY READING CIRCLE DOING?

By Nora E. Berkebile.

The Circle is certainly doing a great work for the church by interesting our young people along missionary lines. The talent that otherwise would be lost to the church is being increased a hundredfold and many of our dear young people are saying, "Here am I, send me."

As we study the life of Judson we cannot but be impressed with the self-sacrificing spirit he possessed; we cannot but imbibe in our own hearts and minds a longing for precious souls. His life will show to us the great peace that comes to us if we give up our lives for the cause of Christ.

Some may say, "We cannot all go." No, we need not all go. If all were ready to go to China, India, Australia, or anywhere the Lord calls there would be no Macedonian cry of "Come over and help us." There would be enough there already. Dear brother or sister, it may be you, it may be I whom the Lord wants to send.

What are riches the pleasures of this life as compared with the joys of the eternal life. Let us be more interested in the salvation of souls. With the "Acts of the Apostles" let us read the "New Acts of the Apostles" and see how much there is for us to do. We see how much Dorcas of old did for those about her.

We read of "The Pioneer of Zenana Work."—Hannah Catharine Mullens. Also of Emily Judson, and others, and, dear sisters, can we sit idly down?

The mothers in the home have their cares and they are doing their work, yet with their home duties they can help

the young girl and boy in the home to become interested in mission work by placing within their reach these Missionary Circle Books.

May the membership continue to grow that many of our homes may be rid of all literature which is hurtful to the mind, and be replaced by books which will instill into the minds of the young a greater love for souls.

May many of our young people be so filled with the spirit that they can say, "Here am I, send me," and may the fathers and mothers say, "I am willing to offer up my son or my daughter on the altar that they may go and tell the Sweet Story to those who know it not."

839 Leonard St., Fostoria, Ohio.



TOPICS FOR THE ENTIRE QUARTER.

We have been requested by some of our Secretaries to send them a list of the topics for the meetings of an entire quarter. They wish to print them on cards for reference. They can then be distributed among their friends and some may be induced to attend the meetings by this means. So below we give you a list of the topics for programs for the remainder of the year 1902. Each month they will be taken up in their proper rotation and helpful hints will be given in the Missionary Visitor.

We are desirous of making this part of the work as interesting as possible. At these little meetings thoughts are sometimes uttered by feeble, faltering tongues that stir the hearts of others into life and action. If there are but two or three who are in their places at every meeting, who are earnestly praying for the blessing of God's Holy Spirit, who go straight on in the path of duty in spite of discouragements, these meetings will be a success.

Topics.

1. Hurtful Criticism.
2. Covetousness.
3. Finding Disciples.
4. Missions.

5. Reverence for Sacred Things.
6. The Great Helper.
7. Abstaining for the Sake of Others.
8. Learn Christ.
9. Character Building.
10. Sunshine.
11. The Disciple who is not Ready to Serve.
12. What can we do for the Heathen?
13. The New-born King.
14. How to Make a Working Church.
15. The Wilderness of Sin.
16. Courage.
17. A Cheerful Giver.
18. My Peace I Give unto Thee.
19. The Christian Armor.
20. Contentment.
21. The New-born King.



NEW NAMES.

Number.

- 1860 A. K. Trimmer, Gove City, Kans.
- 1861 Samuel Beeghly, Quinter, Kans.
- 1862 Alice S. Wallick, Wolcott, Ind.
- 1863 Ira S. Gump, Covington, Ohio.
- 1864 W. S. Cabbage, Midland, Va.
- 1865 Emma Cox, Rock Lake, N. Dak.
- 1866 Bertha Miller, Fort Seneca, Ohio.
- 1867 Susie Dukes, Watson, Ohio.
- 1868 Mollie Wheeler, Guernsey, Iowa.
- 1869 Fred Sellers, Watson, Ohio.
- 1870 E. O. Slater, Quinter, Kans.
- 1871 H. O. Bowman, Quinter, Kans.
- 1872 Carrie M. Slater, Quinter, Kans.
- 1873 Charles C. Boyer, Quinter, Kans.
- 1874 William Boyer, Quinter, Kans.
- 1875 Salome Bingaman, Quinter, Kans.
- 1876 Nannie Bowman, Quinter, Kans.
- 1877 Effie Bowman, Quinter, Kans.
- 1878 David H. Heckman, Quinter, Kans.
- 1879 A. S. Lahman, Quinter, Kans.
- 1880 L. A. Lahman, Quinter, Kans.
- 1881 Anna Boyer, Quinter, Kans.
- 1882 Savilla Wenger, Bridgewater, Va.
- 1883 John S. Flory, Bridgewater, Va.
- 1884 E. E. Neff, Forestville, Va.

New Secretaries.

- 168 David Heckman, Quinter, Kans.



New York has the largest Jewish population of any city in the world. Not less than a ninth of the population, about 400,000, are Jews.—The Mission World.

OUR DISTRICT CIRCLE MEETING AT COVINGTON, OHIO.

Elizabeth D. Rosenberger.

On Friday evening, July 11, Bro. P. B. Fitzwater of Sidney, Ohio, opened the meeting by a missionary sermon. He spoke of the motives for service. The one supreme motive should be "for the sake of Him who died to save us." We should tell the story of his death and resurrection to all the world. Every soul should know that God offers salvation to all. He spoke of the necessity of having a training school in our own church for our young people who are anxious to qualify themselves for higher service. We wish that we could report the entire sermon. It was rich in fruitful thoughts, and will be an incentive to a more spiritual life to all who had the pleasure of listening to him.

On Saturday morning we met again at the church. After a short song service, Scripture reading and prayer, an address of welcome was given in well-chosen phrases by Brother Ora L. Hartle. He assured them all a cordial welcome to our home church. In referring to our Missionary Reading Circle, he said that there was a time when we were not known as a reading people. It is different now, but he urged all to form the reading habit. Reading largely influences our thoughts and "As a man thinketh in his heart so is he." Elder Jacob M. Coppock of Tippecanoe City, Ohio, responded to this address. Bro. Coppock held our series of meetings during these last two years, so he was warmly received by the members of the church. He assured us that they all felt at home among the members and appreciated the welcome given.

Bro. John R. Snyder of Bellefontaine, Ohio, presided over the meeting. Elder L. A. Bookwalter was appointed secretary.

The first topic, "The Problem of the Unemployed in our Church," was very ably discussed by Bro. Levi Minnich, of Greenville, Ohio. His long experience

in Sunday-school work has proved to him that there are many church members who are not church workers. And our Sunday schools need more workers who are willing to go out and induce others to go to work. What a change, if all the church members were more church workers! He spoke without notes, and we are sorry we cannot reproduce his excellent talk.

Brother Isaac Frantz, of Pleasant Hill, Ohio, was the next speaker on the topic. In his usual, clear, forcible manner he made a strong plea for work and workers in our church. His enthusiastic appeal for church work for our young people was well received. Give them good books to read so they get right views of life and its responsibilities. Give them our confidence. How can they successfully guide our church in the future if they have had no experience? If they love Jesus, that will lead them to service. A love that finds no expression, a love for Christ that shrinks from service, is not acceptable. The Circle helps them to find work. Elder I. J. Rosenberger then said that the term "unemployed" was a misnomer; that all were engaged in something, doing either good or bad deeds. Dr. A. S. Rosenberger made the proposition that the Sunday schools of the Southern District of Ohio unite their efforts and send a missionary to some field and pledge themselves to support him. He said the unemployed often prove a source of danger. Bro. P. B. Fitzwater welcomed the suggestion. A motion was made and carried that this meeting request the Sunday School Meeting to consider the support of a missionary by this District.

Sister Blanche Kauffman, of DeGraff, Ohio, then read an essay on "The Master's Call." We hope to publish it in the *Missionary Visitor*.

"The Social Factor in Our Circle Work" was ably discussed by Eld. D. D. Wine. He referred to the fact that we as a church have cultivated sociability, even as under the Jewish dispensation, the children of Israel gathered together

three times a year. The meeting and mingling together served to unify the nation. He referred to our own Annual Meetings as a promoter of sociability. We learn to know and understand each other better by meeting often. Our love for each other is strengthened. We can sympathize better with the trials that befall our brother. Our young people become attached to a sociable church. Eld. L. A. Bookwalter, Bro. Minnich, Bro. Frantz, and others spoke on the same topic.

In the afternoon we were favored with an essay by Sister Minnie Flory, of Center, Ohio, on "Our Own Church Missions," which appears in this number of the Visitor. Then we had a discussion on "Our Work." "What We Have Done," was discussed by Sister Lena Mohler, of Covington. "What we are Doing," by Brother Jesse M. Heckman, of Union, Ohio, and "What we can Do," by Bro. Isaac Beery, of this place. We hope to publish most of these papers in the Visitor. The last subject for discussion, "Will the Circle Improve the Opportunity?" was opened by Bro. John Stover, of Bradford, Ohio. The president of the meeting had previously explained the chart which represented the religions of the world. A large black space stood for the heathen countries. Bro. Stover spoke of our responsibility in this matter. He said a slave was chained to another and the other was dead, so he marched on bearing the dead body, slowly, painfully. Our progress is slow because often we carry with us a "dead weight." We must get rid of it. The Circle must improve the opportunity to mold sentiment in favor of missions and to send missionaries into the field. All will not accept Christ, but we must teach them, then at least they do not have ignorance as an excuse. He referred to the inspiration gained from a meeting like this and communicated to other churches. A number of the brethren spoke of the good meeting we enjoyed together. The fact that most of the regular speakers on the program

were young members was favorably commented upon.

In the evening Bro. Coppock preached a soul-stirring sermon to a large congregation.

The Missionary Visitor was pronounced a very good paper, worthy of our patronage, and two members were appointed to take subscriptions. The Circle feels at home in the Visitor and we hope that all our members will take advantage of the low rates and subscribe.

We hoped to have Bro. Wilbur Stover with us but he could not be present. A letter from him expressing his regret was read. He bade the Circle God-speed and urged the members to be faithful so that missions may increase because we have done our duty.

A collection amounting to \$15.77 was taken. It will be used to defray the expenses of the meeting and the surplus will be given to missions.

"A good meeting and we hope to have many more like it" was the universal comment. God grant it and may He add his blessing.

THE NEW COURSE OF READING.

It is with a considerable degree of pleasure that we can present our new course of reading. The former courses served their purpose well and did much good in awakening an interest among our young people in the great work of missions. But the time had come for a more definite and decided movement along the line. The old course of reading was general in its character and well suited for general reading, but not so well adapted for study classes. In the new course it has been the aim to overcome this, and while the good of the casual reader has not been lost sight of, especial attention and care was given in the selection of books that would be suited to class work. With one exception all the books in the regular missionary course have been chosen from the publications of the Student Volunteer

Movement for Foreign Missions and were prepared under the editorial supervision of Rev. Harlan P. Beach, who is a recognized authority on every phase of missionary work. The books were specially prepared for use of the Volunteer Bands of Students in the colleges and universities and are specially adapted for this purpose.

In making the selection of books for the Reading Circle such titles were chosen as would cover the field as much as possible. Biography, History, Geography, Qualifications, Preparation, and mission work in general are well treated in the volumes chosen. No one can read the course without having the missionary impulse quickened and his horizon of the world-field widened. And we appeal to every lover of Christ's kingdom to help extend this grand work which is being so blessed of God. If it has not been done so already see to it that a Circle is started in your church at once. We shall be glad to give any assistance in our power to help you if you will give us the opportunity. In addition to the missionary course there is also a "Young People's Course" especially suited to the young. The books in this course were selected with the aim of supplying to the young literature that would build up character and nobility of purpose. We call the attention of parents to this fact, and they can give to their family no better gift than a set of these books. There has also been selected a "Sunday-school Workers' Course" for the purpose of a better preparation of Sunday-school teachers and workers and an advanced course suitable for ministers and others who desire to pursue the work along advanced lines. These different courses are presented to the church that much good might be done through them to the honor and glory of God and may His blessings rest upon every one who seeks to accomplish his will through the reading and study of their pages.

John R. Snyder.

Bellefontaine, Ohio.

HEAR AND HELP.

Hear the cry of deepest sorrow
Come across the waters blue,
"Ye who know salvation's story
Haste to help and save us too!
Shed, oh shed! the Gospel Glory
O'er the darkness of our night,
Till the gloomy shadows vanish
In its full and blessed light."

For these poor, benighted millions
We can give and work and pray;
And our gifts and prayers united
Sure will speed that happy day,
When no more to idol bowing,
Jesus only shall be King,
And ten thousand voices ringing
Shall his praise victorious sing!

We live in a world of great religious desire and need. The most enlightened man of the most wonderful country in Asia, only a few years ago, when he was the Viceroy of the Province of Chi Li, and the Yellow River overflowed its banks, went with all of his retinue to kneel down in one of the large temples of the city before a live snake, to entreat that the floods that had spread out over all their country might subside. That was Li Hung Chang. Intelligent man as he was, he was willing still, in obedience to what he believed were the popular claims of his religion, to bow down reverently before a snake as a god, to entreat the subsidence of the overflowing waters of the river. If the most intelligent man of the most intelligent race in Asia can thus prostitute himself in the name of his religion, how much of life and food can there be in his faith for the real spiritual wants and longings of men?—Robert E. Speer, in *Olive Leaves*.

When we look at the fields and the millions of dying, it is impossible to say which is the most needy place. The entire population of the earth is 1,500,000,000, and about two-thirds of these are still without Christ.—Report of Foreign Mission Board of Southern Baptist Convention.

In Our Colleges.

A REVIEW.

J. W. Swigart.

It is well after having spent a year in our mission class to make a review and see what has been accomplished. This brings the work as a whole before the mind and with more force are we brought to realize the magnitude of the undertaking and the need of a Great Helper.

The Mission Class of Juniata College has spent almost the entire year in the study of the "Geography of Protestant Missions" by Harlan P. Beach. The Atlas which is to accompany this book has not yet been published.

The Geography is composed largely of data gotten from two hundred missionaries in the field and three hundred Missionary Societies who furnished reports of their recent operations.

From the entire world, including the most distant and barbarous island, the exact conditions have been brought together in a most vivid manner as it were from the lips of the missionaries themselves.

The description of each country is divided into two parts. First, the general, giving a description of the people, climate, country, languages, and religion. Second, the missionary aspects of the same territory, the amount of work done, and the success which has attended the labors of the missionaries.

The aborigines of America are scattered over a vast amount of territory and are among the hardest to reach because of the natural barriers. The people of Greenland and northern North America are a good illustration. But many of them have been reached and brought to accept the Gospel through the power of the Holy Spirit. The countries south of the United States are

not easily reached because of the influence which the Catholics have had upon them.

The great missionary problem is in the countries of the eastern hemisphere. Africa has ninety millions who have not heard and cannot hear the Gospel because there is no one to take it to them. Worse than this at the present time there is a black stain on the hands of some of the more advanced nations, especially Portugal, because of the horrible cruelties perpetrated in slave trading.

India has two hundred and ninety-four millions population with only three hundred and forty-two thousand Christians. China, on the whole the most densely populated country of the globe, has a very small number of missionaries. So great is her population that about thirty thousand persons die each day.

These are some of the countries. If all others be included, the total is about a thousand millions, or two-thirds of all the people of the world have never heard of the love of God nor the sacrifice of his Son.

As the average human life is about one-third of a century, unless something is done at once, in a generation from now these will all have passed from our power to help. We will not be called to answer for those who have died before our time, nor for those who shall come hereafter, but for those who are about us for the present time, and as far as we neglect these opportunities they are gone forever.

The day of the enthronement of Christ as Lord of All, awaits the will of his blood-bought church. That the day will actually come is as sure as his unfailing word. He shall have dominion also from sea to sea. And from the River unto the ends of the earth.

They that dwell in the wilderness shall

bow before him; and his enemies shall lick the dust.

The Kings of Tarshish and of the isles shall bring presents.

The Kings of Sheba and Seba shall offer gifts.

Yea, all Kings shall fall down before Him. All nations shall serve Him.—Juniata College, Huntingdon, Pa.

MT. MORRIS COLLEGE MISSIONARY SOCIETY.

The many members and friends of the Society may be pleased to hear a voice from the old fort when the majority of the soldiers are off on a furlough. To be sure, there is not as much show of fight now as when school is in session, and all the soldiers are in arms and on the field of battle. Nevertheless, there are a goodly number of staunch veterans here who are just as full of enthusiasm as ever.

The fact that we have Bro. and Sister Stover with us this summer is sufficient in itself to convince all the furloughed members that the missionary spirit is still alive. The inspiration given the work by Bro. Stover last winter, when here at the Bible term, is not, and I am confident never will be, forgotten by all who enjoyed his spirited talks.

At the first meeting after the close of school, Bro. Stover gave us a most excellent talk on "The Qualifications of a Missionary." Here are the qualifications as he gave them:

Friendship.

Adaptability.

Insight.

Thirst for souls.

Heroism.

There are six of them. The last you will discover by taking the first letter of each of the other five and making a word of them.

At our next meeting which will be July 13 we hope to have a message from Sister Stover. Little Emmert Stover will also do his little part towards making the meeting a success.

We feel that all our absent members are missing much by not being here to catch the enthusiasm of real living missionaries fresh from the field. We may with much profit read what missionaries say through the medium of the press, but to look into the faces and hear the words as they fall from the lips of those who are rich in missionary zeal and experience is much more inspiring and beneficial.

When the members return next fall we hope to have a reunion program and march on to more glorious victories than ever we have won in the past.

M. W. Emmert.

BOTETOURT MEMORIAL MISSIONARY CIRCLE.

Troutville, Va., July 21, 1902.

Report of the Botetourt Memorial Missionary Circle of one year's work, from July 28, 1901, to July 20, 1902: First six months we worked for District Missions. August 10, 1901, \$25.48; Jan. 19, 1902, \$25.90; making a total of \$51.38 for District Missions. During the next six months we worked for India sufferers. May 16, 1902, \$12.42; June 23, 1902, \$13.23; making a total of \$25.65 for India sufferers. Through the efforts of the Circle \$158.85 has been given to the support of an evangelist in this sub-district.

Our donations for the next six months will be given to the India Orphanage.

J. S. Showalter, Pres.

Sue Shaver, Sec.

Money is power; but money itself is pure, money is God-given, money, if not the root of all good, certainly is the sap and life of material and recognized growth. Not money, but the "love" of money is the "root of all evil." Money power we need, but not money-love, save as that love is lost in service.—John Timothy Stone.

None can read the "Visitor" without being made to feel greater indebtedness to the unsaved world.—L. W. Teeter, Hagerstown, Indiana.

From the Field.

GRIT IN MISSION WORK.

B. E. Kessler.

Say what you please about grit in business life, I tell you it takes a great deal of it to face some of the experiences met in mission work in some localities. Not to go back to the past to dig up the unpleasant, here is an experience that is to the point on grit.

There was a certain minister who started to a place of meeting some twelve miles distant from the railroad. He was met and driven over the rough road, but because it was nearer was returned to a station on another road. Unfortunately for him when he arrived at the new station the train was gone—passed over a half hour before. The road is through the timber and no schedule is printed and passengers—it carries passengers, when they get there before the train starts.

This left the minister just nine miles from the station on the former railroad. None of these roads having regular trains, and the following day being Sunday, he had the unpleasant task of waiking the nine miles to get on in his journey on time. Now comes the grit.

With satchel strapped over his back, umbrella on his shoulder and with coat hanging on, he started. He trudged along very leisurely, now stopping for a drink of water, or a social chat with some one whom he chanced to meet, he thus traveled until looking at his watch he finds he must quicken his pace or he will miss the next train. This conclusion he reaches in spite of the mercury playing in the nineties. In the midst of his hurry and excitement he looks up, glances around, and discovers he has missed the road. This is easy to do, for he is going through an almost trackless woods.

Now what? Well, more excitement and faster travel of course. The hurry continues when in almost breathless haste with books and baggage, tired limbs, blistered heels and profuse perspiration he draws up at the station with five minutes to enjoy, "I'm on time this time."

Perhaps the reader will be surprised to learn that the writer has the honor of being that "minister."

Gainesville, Ark.

POPLAR BLUFF, MO.

With the starry canopy for a roof and the east and west, the north and south for the sides of our tabernacle on last evening we enjoyed the best feast yet held in Butler Co., Mo. Forty-six were around the tables. Ten for the first time. We held the feast in our front yard. Bro. and Sister Neher were with us. Brother Neher's stay was too short but he did excellent service. Three were baptized and among them our youngest daughter, aged thirteen. O, how I rejoiced. We have had a crowd day and night for nearly a week. We glory in such meetings. I have been at home more this month than at any other for a long time. Wife says it seems like "Old Times."

Isn't it nice that we missionaries can get together once a month and then too to have so many meet with us that are so full of the Mission Spirit? We have been trying to get our secretary to come down here and see what we are doing, and about the time we thought we had him he sends us the "Visitor" and now he hasn't another word to say about coming. There is so much said about Home and Foreign Mission and I guess you all call this Home Mission, but I tell you it is so long between times that we get to see anyone but ourselves that

we feel like foreigners. I hope we will all get better acquainted now as we have the Visitor to introduce us. I had the pleasure of seeing one more added to our force this month.

People are working hard this year and the Lord has blessed us with abundance of rain, and crops are looking fine. May temporal and spiritual showers bring an abundant harvest in the Lord's vineyard at all times.—Ira P. Eby.

* * *

PALESTINE, ARK.

This has been a busy month for us in the Lord's work after our feast at Palestine May 31, and the meetings that followed the feast. Wife and I started for the feast at Austin which occurred June 14, where we had the blessed realization that it was good to be there on account of the good meeting we had, and the encouraging words of the appreciation of our work at that place. We have been laboring hard at this place for over three years and we are glad to say that the work is very encouraging, as the church has been steadily growing by additions by baptism, from the beginning. There was one baptized at our last meeting, and there are more ready, whom we hope to baptize at our next meeting, the third Sunday of July.

From here Brother and Sister Whitcher carried us twenty-five miles by private conveyance to the feast at Carlisle in the Prairie Longue congregation and our arrival at the place we found everything in readiness in the yard in front of Bro. Nicewander's house in the shade of the large maple trees; for we have no churchhouse at this place in which to worship. Just as we were ready to commence our services it commenced to thunder and blow and rain. This drove us into the house and kept many away that would have come to witness the feast. So after the rain the Brethren busied themselves in moving the tables into the house and soon had everything in readiness. Here we had one of the most sol-

emn and spiritual feasts that we ever enjoyed. The brethren and sisters were all seated at one table, which was a most beautiful scene not soon to be forgotten.

From here we returned home and arranged to start for Fruitdale, Alabama, inasmuch as I was one of the members of the Committee appointed by Annual Meeting to help adjust troubles existing in said church. The meeting was on the 25th and after hearing all the charges and being in session three hours, we gave our report which was unanimously accepted. Now may the good Lord bless all to his glory is our prayer.

J. H. Neher.

Palestine, Ark., June 30, 1902.

* * *

FROM N. C. MISSION.

Yesterday sixteen months ago we came into our present field of labor. We located at Seven Springs which is sixteen miles east of Goldsboro and eighteen miles west of Kingston, on the Neuse River. When the river is not very low the steamboat makes its way up and down the river.

From this place we have been going out to different points to hold services almost each Sunday, and many times during the week days. We are frequently met with a goodly number who as a rule pay good attention. The present year of our work has not given a single person to the membership, but there never was a growth of anything before the seed for the special crop was planted. That which we gathered was the harvest of another's sowing. Now while we are still trying to sow, cultivate and gather the harvest as it ripens at the old preaching place, I am trying to sow at points where the whole truth has never been preached before I tried. In this I have partly realized Paul's meaning in Rom. 15: 20. Ever since I remember of first reading Paul's saying as stated in verse 20, I have had a desire to do it.

When I and my family first came here and made known our doctrine I was assailed by nearly every one. Now there

is a difference, and there must still be a greater difference, for some of these must accept all that Jesus taught. When one travels a long time to get to a certain place, knowing that only the distance ahead has diminished and not knowing the distance yet to go, it makes one weary of travel and search; but the hope of reward renews the energy, and rests the body, and he starts out again. Such is missionary life. In the homes of the people we find a home.

I have never had a single meal or a horse feed charged me. This speaks well for their kindness.

There don't seem to be as much inquiry after truth as there should be. But there is a reason for this. It generally involves some of their "pet theories" which they do not wish to have undermined. Therefore they keep silent that they may not behold the weakness of their position.

Recently the colored people have begun to look into our doctrine and to realize its Bible foundation. Much work should be done among them.

Bro. H. C. Early has resigned the eldership of our congregation—Oak Grove,—and Bro. T. C. Denton, Daleville, Va., has accepted the eldership and is expected to pay us a visit very soon. At the last District Meeting of First District of Virginia, we petitioned for admittance as a congregation and were accepted.

We have done not so much preaching since Christmas, except Sundays, but from now on till spring we aim at holding several series of meetings. Any one who will come and preach the Gospel will find plenty to do in this Southern clime.

Pray for us down here that we may succeed in the good work.

S. N. Garst.

July 13.

BROOKLYN MISSION NOTES.

A few evenings ago we had the pleasure of attending the 70th Commencement of the New York University. Fully 8,000 people were present to see about

250 students graduate. Among the graduates was one of our ministers, Bro. D. C. Reber, who received the degree of "Doctor of Pedagogy." Two years ago Bro. Reber applied for a "fellowship" and passing the examination, he was given tuition free and \$200 in cash for living expenses. The second year the "fellowship" gave him \$225 and tuition free. Anyone wishing to know more about these "Scholarships" and "Fellowships" write me for a catalogue. (Enclose several stamps).

Brother and Sister Reber rendered valuable service to the Mission the two years they were here. We are sorry to have them go, but wish them much success in their work in the Elizabethtown College.

A number of inquiries are coming from brethren and sisters as to the possibilities of getting employment here. We are glad you write us. Good men and women are always in demand and at good wages. Write us what you would like to work at, and we will see what the possibilities are for you.

Sister Elizabeth Howe has been with us since June 12. She is now one of our active workers and is pursuing her part of the work with commendable zeal. Her past experience in similar work and her consecrated knowledge of the Bible enables her to do excellent work for the Mission. A number of Bible classes have been arranged for in the homes, also a class to train workers how to use their Bibles has been started. All who are interested in Bible study feel it a rare privilege to be in Sister Howe's Bible classes. We have four applicants for baptism.

J. Kurtz Miller.

1377 3rd Ave., Brooklyn, N. Y.

BULSAR, INDIA.

Yesterday I again went to see Dahanu. I was there a year ago. It is the place where Bro. McCann at one time had thought of locating. I think we shall locate there, if our India committee thinks it advisable. There is enough Gujarati

work to keep us busy while we are studying Marathi, which is the prevailing language.

We have a man opening up the work. He is encouraged. It will be a hard field to work in many ways but if it is where the Lord wants us, He will open the way and give us all the needed grace.

People are all getting their eyes turned toward Wilbur's coming back. Glad for the new ones coming. Hope to hear more when Annual Meeting news can reach us.

Adam Ebey.

Bulsar, India, June 6, 1902.

Your letters giving news of the last committee meeting have reached us and we are glad that more workers are being sent. I regret for the work's sake that there are not more young sisters coming with the party. In my judgment they are needed here.

As you say, a number at home think it remarkable for me to be over here alone. The fact is I am not minding that at all. I seldom think about it. I think some of my greatest victories in life come from the fact that I can be contented and happy when alone. Alone and yet not all alone; for His presence is ever near to bless and to cheer.

This week thirteen more girls and one more boy were added to the Bulsar orphanage. This makes ninety-five since New Year. We still lack thirty-five until we have three hundred. Wilbur said when he went away that if I would get the orphanage up to three hundred by the time they returned he would be glad. That number might be here but out of the last lot of children we left twenty-two boys at Brother Forney's.

Sister McCann and Master Henry have come down from the mountains. They are with us now until the rain breaks, unless that time stays away too long. Both are looking well.

The two little babies I told about in my former letter are doing beautifully. They are growing nicely and are so sweet. I call them my twins. They get such splendid care from the hands of

the big girls. They all seem to love them so much.

We have two very sick girls who cannot live more than a few days. They are past help. Indeed it will be a relief when death takes them out of their misery. Otherwise all are well here.

Later.

It is now June 20 and yet we have had only a few sprinkles of rain. The government report says there is to be general scarcity of rain this year all through the country, and especially in Gugerat. The Hindus by their way of counting say the rain will be plentiful. Here we are between the two sayings of men, but He who holdeth the rain clouds in His hands will open them at the appointed time to work His power and His glory.

Eliza B. Miller.

A LONG TRIP.

That must be said of a \$5.00 that is now in the missionary office. Some one in the United States sent the bill to Brother Eby of India. Either the sender forgot, did not think, or did not know that United States money is good only in the United States and that English money and India money is all that is good in India. Well this bill made the trip to India and then was returned to the missionary office to be put in the next draft that goes to India from here. No doubt if the bill could speak it would tell of an interesting voyage over and back, but if people wish the missionaries to have a personal gift, why not send the money to the missionary office, telling what it is for and the Committee will gladly forward it free of any expense to the sender. The Committee is not looking for his kind of work, but cheerfully will accommodate the patrons of the mission and the near friends of the workers.

In the same letter were returned 15 5-cent stamps which some one, thinking to do a kindness, sent to the workers to stamp letters to America. Let it be remembered that only India stamps for India, and United States stamps for the United States, can be utilized.

Acknowledgments.

*All things come to Thee, O Lord,
And of Thine own have we given Thee.*

OFFERINGS are asked to sustain Missions on the frontier in the various parts of the United States under the General Board, to aid the forty-seven Districts of the Brotherhood in their respective fields, to support the work in Sweden, Denmark, France, Switzerland and India. The workers on the fields labor for a SUPPORT, the members of the General Missionary and Tract Committee give their service free.

It is of great importance that with each donation it be clearly stated,—the amount sent, for what fund, and to whom it be credited. Also do not let the sender FAIL TO SIGN his name plainly, giving full address, *even when he does not* wish his name to appear with the donation.

The General Missionary and Tract Committee acknowledge the receipt of the following donations from June 14 to July 12, 1902:

World-Wide Fund.

ARKANSAS—\$156.43.

Congregations:—Austin, \$3.76; Cypress Glade, \$1.55; Prairie Longue, \$1.12, 6 43
Individual:—A Brother, 150 00

PENNSYLVANIA—\$145.30.

Congregations:—Shade Creek, \$17.37; Middle Creek, \$35.32; Lewistown, \$2.80; Brothers Valley, \$21.28; Johnstown, \$32.00; Indian Creek, \$10.03, 118 80
Sunday School:—Walnut Grove, 9 00

Individuals:—S. H. Hertzler, Elizabethtown, \$5.00; W. G. Schrock, Berlin, \$5.00; David Kilhefner, Ephrata, 50 cents; S. Frances Harner, Lancaster, \$6.00; Marriage Notice, J. W. Myer, 50 cents; Marriage Notice, P. J. Blough, 50 cents, 17 50

INDIANA—\$108.30.

Congregations:—Pleasant Dale, \$15.25; Elkhart Valley, \$5.85; Union City, \$9.00; Nappanee, \$15.35; Bethel, \$20.12; West Goshen, \$17.02; Solomon's Creek, \$12.21; Pleasant Valley, \$7.00, 101 80

Individuals:—Thomas's Cripe, Goshen, \$5.00; A Sister, Brighton, \$1.00; Marriage Notice, D. H. Weaver, 50 cents, 6 50

ILLINOIS—\$105.90.

Congregations:—Oakley, \$4.10; Cherry Grove, \$3.45; Mulberry Grove, \$3.40, 10 95
Sunday Schools:—Sterling, \$3.00; Elgin, \$31.20, 34 20

Individuals:—S. Hershey, Shannon, \$10.00; A Brother, Waddams Grove, \$50.00; S. E. Netzel, Batavia, 75 cents, 60 75

OHIO—\$68.03.

Sunday Schools:—Logan, \$2.30; Castine, \$6.58; Donnels Creek, \$2.50; Fountain Hill, \$11.00; Paradise, \$9.00; Price's Creek, \$5.80; Red River, \$3.61; Upper Stillwater, \$2.35, 43 14

Individuals:—A Brother, Sufield, \$1.00; Jos. and Nancy Kaylor, Bellefontaine, \$20.00; Geo. V. Kollar, New Philadelphia, 40 cents; David Shively, New Cumberland, 74 cents; J. R. Spacht, Williamstown, 25 cents; A. W. Smith, Dayton, \$1.50; Marriage Notice, D. Byerly, \$1.00, 24 89

MARYLAND—\$57.25.

Congregation:—Maple Grove, 23 00
Individuals:—Geo. V. Arnold, Burkittsville, \$5.00; Elias Grossnickle, Wolfville, \$10.00; L. P. Harshman, Wolfville, \$5.00; Jas. K. Waters, Myersville, \$2.00; Nelly Zecker, Burkittsville, \$1.10

oo; Jonas E. Flook, Broad Run, \$2.00; Rhom. Arnold, Burkittsville, \$5.00; Mrs. L. E. Boyer, Burkittsville, \$3.75; Marriage Notice, T. J. Kolb, 50 cents,.... 34 25

IOWA—\$26.45.

Congregations: — Grundy County, \$2.80; Panther Creek, \$10.00; Kingsley, \$10.00,..... 22 80

Individuals:—Ella Sage, Elkhart, \$2.00; Stephen Hodgson, Mallard, 65 cents; Marriage Notice, J. R. Allen, 50 cents; Marriage Notice, W. H. Lichty, 50 cents, 3 65

WEST VIRGINIA—\$25.38.

Congregation:—Beaver Run, 25 09
Individual:—J. F. Ross, Simon, 29

MISSOURI—\$25.00.

Individual: — Fred Garst, Mound City, 25 00

MINNESOTA—\$18.00.

Sunday School: — Worthington, 18 00

MICHIGAN—\$12.00.

Sunday School:—Woodland, 12 00

KANSAS—\$7.32.

Sunday Schools: — Kansas City, \$3.00; Vermillion, \$2.57,... 5 57

Individuals: — Mrs. M. A. Thomas, Culver, \$1.25; Marriage Notice, T. A. Eisenbise, 50 cents, 1 75

VIRGINIA—\$6.00.

Individuals:—Mrs. J. A. Hoover, Roanoke, \$3.00; A Brother, Spring Creek, \$3.00, 6 00

NORTH DAKOTA—\$5.08.

Congregation:—Surrey, 5 08

OREGON—\$5.00.

Individual:—A Brother, Mohawk Valley, 5 00

LOUISIANA—\$4.50.

Individual: — A Brother, Welsh, 4 50

COLORADO—\$3.00.

Individual:—Mrs. C. E. L. Hix, Lake City, 3 00

ARIZONA—\$2.50.

Individual:—Anna Bowman, and Lizzie Arnold, Camp Verde, 2 50

NEBRASKA—\$2.19.

Individual:—Lottie P. Snaveley, Kearney, \$1.69; Marriage No-

tice, A. D. Sollenberger, 50 cents, 2 19

WASHINGTON—\$2.00.

Individual:—Esther MacDonald, Port Townsend, 2 00

CALIFORNIA—\$1.40.

Individual:—L. C. Hosfeldt, Sacramento, 1 40

TEXAS—\$1.00.

Congregation:—Nocona, 1 00

WASHINGTON, D. C.—\$0.25.

Mrs. M. Keller, 25

Total for the month,.....\$ 788 28

Previously reported, 3690 98

Total for year thus far,....\$4479 26

India Mission.

PENNSYLVANIA—\$165.50.

Congregation:—Maitland, \$4.50; Parker Ford, \$11.00,..... 15 50

Individual:—From a debtor to the Lord, 150 00

MISSOURI—\$25.00.

Individual: — Fred Garst, Mound City, 25 00

ILLINOIS—\$25.00.

Congregation:—Milledgeville 25 00

VIRGINIA—\$10.00.

Individual: — N. J. Miller,

OHIO—\$13.55.

Sunday Schools:—Eagle Creek, \$6.73; Silver Creek, \$6.82,..... 13 55

Port Norfolk, 10 00

INDIANA—\$6.32.

Sunday School:—Goshen City, 5 32

Individual: — Joseph Lennix, Lafayette, 1 00

KANSAS—\$2.00.

Sunday School:—Newton, ... 2 00

IOWA—\$1.00.

Sunday School: — Pleasant Prairie, 1 00

OREGON—\$1.00.

Individual: — E. R. Wismer, Salem, 1 00

Total for the month,.....\$ 249 37

Previously reported, 795 84

Total for year thus far,....\$1045 21

India Orphanage.

CALIFORNIA—\$100.00.

Individual: — A Brother, Covina\$ 100 00

OHIO—\$15.29.	
Congregation: — North Pop-	
lar Ridge,	10 76
Sunday School:—Greenville, ..	4 53
ILLINOIS—\$13.52.	
Sunday School: — Waddams	
Grove,	13 52
VIRGINIA—\$15.00.	
Individual: — Lula C. Den-	
ton, Daleville,	15 00
PENNSYLVANIA—\$9.50.	
Congregation: — Harrisburg, ..	3 50
Sunday Schools:—Infant class	
of Tyrone, \$2.00; Junior Band	
at Elderton, \$4.00,	6 00
MARYLAND—\$8.00.	
Sewing Circle: — Sisters at	
Brownsville,	8 00
INDIANA—\$5.50.	
Sunday School:—Pyrmont, ..	5 50
IDAHO—\$5.00.	
Individual: — Rebecca Puter-	
baugh, Nampa,	5 00
KANSAS—\$4.89.	
Sunday School:—Slate Creek,	
Individuals:—Howard Button,	
Ramona, \$1.00; Mabel Swan,	
Ramona, \$1.00,	2 00
IOWA—\$1.50.	
Sunday School: — Primary	
class at Dallas Center,	1 50
OREGON—\$1.00.	
Individual:—E. R. Wimer, Sa-	
lem,	1 00
Total for month,	\$ 179 20
Previously reported,	225 35
Total for year thus far,	\$ 404 55
India Famine Fund.	
PENNSYLVANIA—\$35.35.	
Congregations:—New Enter-	
prise, \$30.80; Boucher, \$1.80,	32 60
Sunday School:—Boucher, ...	2 00
Individuals:—Mrs. D. R. Say-	
ler, Waynesboro, 50 cents; Mrs	
G. W. Boerner, Waynesboro, 25	
cents,	75
MISSOURI—\$35.07.	
Congregation: — Pleasant	
View,	50
Sunday School: — Waconda.	9 57
Individual:—Fred Garst,	25 00
VIRGINIA—\$25.73.	
Congregation:—Manassas, ...	10 50
Missionary Circle:—Botetourt	

Memorial,	13 23
Individual:—A Brother and	
Sister, Woodstock,	2 00
INDIANA—\$15.55.	
Congregations: — Hawpatch,	
\$3.65; Elkhart City, \$5.93,	9 58
Sunday School:—Lancaster, ...	5 97
Congregation:—Maple Grove,	
Individuals:—A Brother and	
Sister, Middle Branch, \$10.00;	
Levi Eberly, Dalton, \$5.00; Ethel	
Duke, Greenspring, 25 cents,	
Mrs. P. F. Duke, \$1.00,	16 25
ILLINOIS—\$8.14.	
Sewing Society—Children's at	
Franklin Grove,	3 14
Individual: — Vernie Young,	
Deceased, Oregon,	5 00
COLORADO—\$7.72.	
Sunday School:—Rockyford, ..	7 72
MARYLAND—\$6.75.	
Congregation: — Piney Creek,	6 75
ARIZONA—\$2.50.	
Individuals: — Lizzie Arnold	
and Anna Bowman, Camp	
Verde,	2 50
OREGON—\$2.00.	
Individual: — Cassie Carl,	
Newburg,	2 00
WISCONSIN—\$0.25.	
Individual: — Sarah Yoder,	
Knapp,	25
Total for month,	\$ 156 71
Previously reported,	2309 78
Total for year thus far,	\$2466 49
Washington Meetinghouse.	
WASHINGTON, D. C.—\$0.75.	
Book sold,	75
Previously reported,	3 84
Total for year beginning	
April 1,	\$ 4 59
Porto Rico.	
VIRGINIA—\$3.00.	
Individual: — Daniel R. Peck,	
Phæbus,	3 00
Previously reported,	2 35
Total for year beginning	
April 1,	\$ 5 35
China's Millions.	
Individual: — One tenth,	5 00
Previously reported,	75 67
Total for year beginning	
April 1,	\$ 80 67

REPORT OF BROOKLYN MISSION FOR JUNE, 1902.

Receipts.

Balance,	\$ 3 95
Mission Board,	100 00
Brooklyn Sunday School,	10 05
Emma Zeigler,	1 00
Amanda Pearson, Essex, Conn.,	1 00
Total,	\$116 00

Expenditures.

Rent and janitor,	\$ 47 00
Gas, oil and fuel,	9 00
Sunday School supplies (Books and Bibles),	6 00
Sunday School helps,	8 84
Stationery,	1 25
Clothing, shoes, etc.,	5 01
Express and car fare,	3 00
Prayer covering goods,	2 00
Living fund,	33 00
Total,	\$115 10
Balance,	\$ 90

Attendance.

	Largest.	Average.
Sunday school,	105	99
Preaching,	75	58
Bible class,	30	28
Teachers' meeting,	14	13
Prayer meeting,	38	35
Calls,	50	
Applicants for baptism,	4	

J. Kurtz Miller.

1377 3rd Ave., 59th St., Brooklyn, N. Y.

REPORT OF CHICAGO MISSION FOR JUNE 1902.

Receipts.

To balance,	\$10 88
Mrs. Kretzer, Chicago,	75
Mission Board,	30 00
David Filburn, Brandt, Ohio,	1 00
Ella McDannell, Cedar Rapids, Ia.,	1 00
Grace Frantz, Cando, N. Dak.,	1 00
S. A. Honberger, Roanoke, Ill.,	50
Barbara Gish, Roanoke, Ill.,	5 25
Etta Wheeler, Cerro Gordo, Ill.,	50
Grace Cripe, Cerro Gordo, Ill.,	2 50
Monticello, Ind., Sunday school per Albert Hibner,	2 60
J. F. Buck, Franklin Grove, Ill.,	1 00
Industrial School,	4 83
Total,	\$61 01

Expenditures.

Living fund and street car fare,	\$41 80
Rent,	10 00
Gas,	1 00
Incidentals,	4 20
Total,	\$57 00
By balance July 1,	4 01
Total,	\$61 01
Miss Cora Cripe.	
660 S. Ashland Ave., Chicago.	

CHRISTIAN CONQUEST IN CENTRAL AFRICA.

Bishop Tucker, of Uganda, who is in England on a short furlough, has brought home inspiring news of further Christian conquests in Central Africa. At the time of his consecration, eleven years ago, there were 200 baptized Christians in Uganda. They represent the fruit of fourteen years faithful work by Alexander Mackay and his fellow pioneers. To-day there are 30,000 baptized Christians. Then there was but one church in the whole of Uganda. Now there are 700. Then twenty native evangelists were at work. Now there are fully 2,000 Baganda men and women definitely engaged in extending the church. In the four years since his last visit to England, the Bishop has confirmed over 10,000 Africans. At his last confirmation service in Mengo, the capital, 412 candidates were confirmed, the largest single class ever presented in the mission. Eighteen of the candidates walked one hundred miles from one of the adjoining provinces to receive the apostolic blessing.—The Spirit of Missions.

The Foreign Mission Board of the Southern Baptist Convention in their 57th Annual Report states that during the past year they sent out twenty missionaries to the foreign field. They all sailed within nine months after appointment and ten of them were married within six weeks before sailing. The fields to which they were sent are China and Africa.

The Missionary Visitor.

Vol. IV.

SEPTEMBER, 1902.

No. 4.

THE BRIGHT SIDE OF A DARK SUBJECT.

BY E. M. COBB.

HERE they are:

First. The Negro was intended for a servant anyway.

Second. The moral character of the negro is so base it is folly to hope to Christianize him.

Third. He is not capable of a higher education.

Fourth. Lack of stability in his nature and disposition renders him incapable of spiritual development.

Fifth. We have plenty of missionary work among the whites.

These are a few of the many arguments that go to make a full meal for the insatiable (?) appetite we have with which to do mission work; to obey the "Teach all nations;" to "preach my Gospel to every creature." These suggestions once offered to the mind which is on the alert for an easy answer to a hard problem, and which want to shift responsibility without friction or noticeable intent to do the same, at once resolve themselves into axioms—self-evident truth—and we settle down fully satisfied. An impossible problem! An unsurmountable obstacle!

One is reminded of the weather prophet who predicted "It will never get warm until the northern icebergs melt, and they will never melt until it gets warmer."

Poor colored man! No one dares to deny that he has a soul. And yet how ready we are to agree that there is no means by which the Gospel can reach him. We are willing to carry the Gospel 12,000 miles to an illiterate millions of a thousand idols, devastated by famine, and persecution, and covered by superstition and ignorance. (The Lord be praised for this.) But to cross the historical Mason and Dixon line and go to our nearest neighbor and tell him of our dear Savior is an impossible problem.

It is true we do not have to acquire a new language; acquaint ourselves with foreign manner of life, modes of travel, dress, custom, government, etc., but yet in this free America, under our own flag, in our own tongue, in one day's ride, in our usual dress, habit of life, we could visit our colored brethren—the people whom we have prayed that God might liberate, a people for whom our country spilled precious blood and spent millions of dollars.

But what about these phantoms, ghosts, myths, hobgoblins, delusions, shadows, etc., that keep from sight our poor, darkened race?

First. A race of servants.

The individual whose soul is satisfied by this argument certainly has forgotten that (a) "all men are created equal." (b) The Civil war was the voice of American people to lift them from servitude to freedom. (c) The adaptability of the Gospel to all men. (d) Our duty to our fellow-man. (e) The Golden Rule.

It is quite true their condition, oppression and long continual servitude, has done much toward making them apt servants. But should this be argu-



Livingstone Hall, Fisk University.

ment that they can be nothing more? Quite a number have already made themselves felt as statesmen, orators, philanthropists and reformers. The history of the United States would be incomplete without the names of Fred Douglas, Booker T. Washington, et. al. Educate them once and bring about a better influence in the line of heredity and the home circle. Educate them mentally and drive away ignorance, vice, and superstition. Educate them spiritually as long as our race has been under training and they will stand side by side with us. Eleven hundred years would uncover history of our forefathers who in northern Europe worshiped idols (the names of their deities we can still identify in the days of the week), and under the influence of Christianity we are by the grace of God what we are.

About forty years ago a nation in bonds of slavery—to-day some of the ones who have been cared for in a better way, occupy pulpit, platform and chair that gives credit to any man, white or black.

Second. The moral character of the negro is so base that it is folly to hope to Christianize him.

To persons who repeat this assertion, I issue challenge to compare the statistics of blacks and whites on the following:

1. Number of divorce cases.
2. Number of plain drunks.
3. Number of thefts and robberies.
4. Number in jail or penitentiary.
5. Number in houses of ill-fame.

With due recognition of the misery, sin, and crime that exists among the colored race, we are in no position whatever to utter a single remonstrance as long as we exceed them in almost every particular in spite of our education, training, and social culture. If we can afford to sacrifice *so much* for the whites as to send men and women of pure lives and high motives down into the slums of the cities, amid saloons, gambling dens, and the very jaws of perdition, with Bible in hand, hoping to save the souls of fallen humanity, of how much less value to our God are the souls of the thousands of colored people in our land and how much less can we afford to miss the opportunity to save them? Oh, ye sleepy Christians of America! Awake, and be doing.

If our young men were compelled to spend three years of their lives in the standing army, or if some accident of birth or parentage would blight their professions as in European and Asiatic countries, or if our religious life and liberties were dwarfed by a state church we might have an excuse



Jubilee Hall, Fisk University.

for our indifference. But we are free from all this. We are Americans, thank God!

Does the American negro compare unfavorably morally with the Turk, Mohammedan, Hindu, or Shintooist? No. How, then, can we compare our missionary zeal with such a frivolous proposition as this. And what will our God ask of us in the day of judgment for injuries done to the cause by our advocating such theories.

In the report of the Secretary of the General Missionary and Tract Committee you will please notice the report of funds donated to the colored missions. From the 100,000 communicants we boast of, just one man dares to contribute to colored funds and he is not a white man either. I have known him personally for twenty years, and I know he is a good, hard-working Christian colored brother who is praying and waiting for something to be done for his people. And yet the figures show exactly how much we are interested. It is easy to preach, "All nations," if we are preaching on baptism, not missions. It is easy to pray, "God bless all men for whom we should pray" unless it costs money. We are not educated to it yet, it seems. May God hasten the day when we can lift our benighted race to a higher plane of Christian civilization.

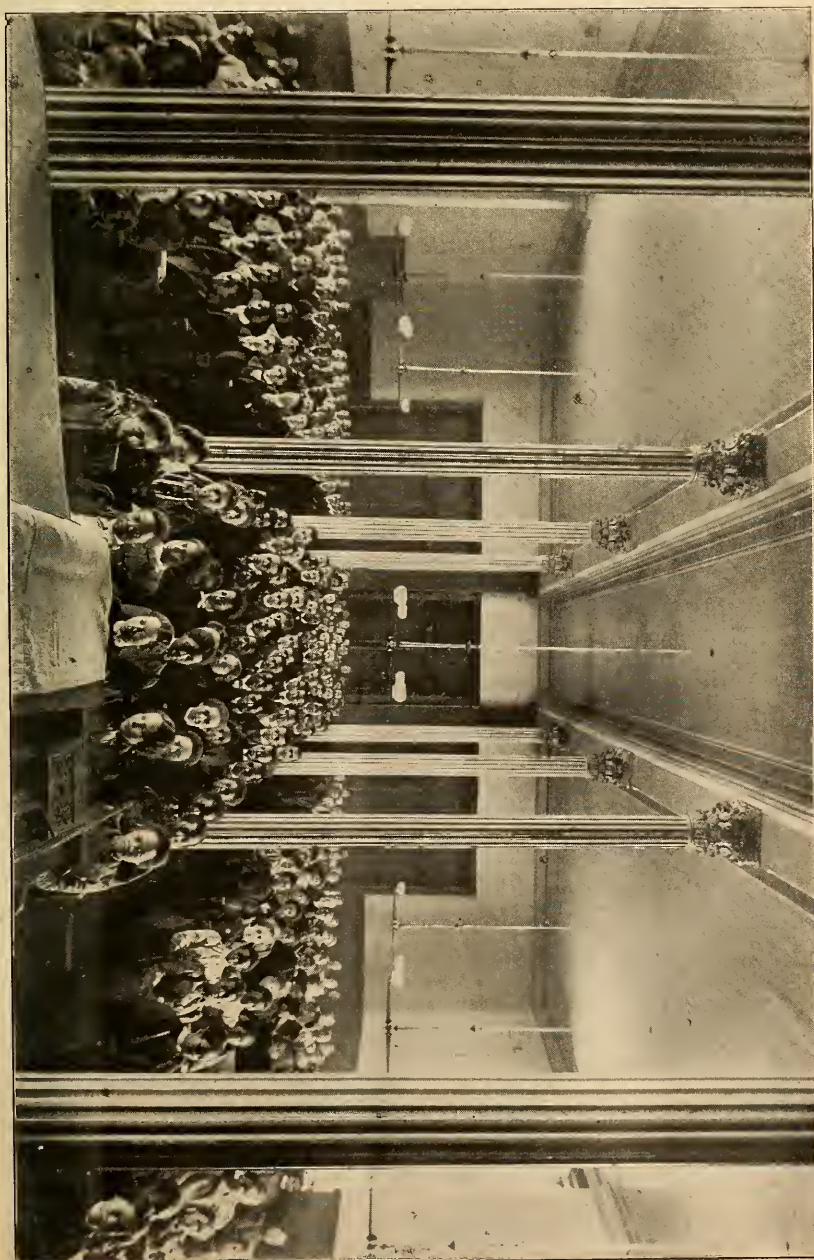
Third. He is not capable of a higher education.

This is the most common argument used against our colored friends and is without foundation, except prejudice. If the colored boy and girl of the sunny South is incapable of education of higher grades how can flourish such institutions of learning as Straight University of New Orleans, Fisk University of Tennessee, Tougaloo University of Mississippi, Talledega College of Alabama, Normal School at Macon, Georgia, Avery Institute, Charleston, South Carolina, and last but not least by any means, the great industrial school at Tuskegee, Alabama, by the famous Booker T. Washington?

In the light of this monumental evidence would you say, dare you say, he cannot take higher education? I suppose no man in the South would be more representative than Bishop Galloway, of Jackson, Mississippi, who says this of Tougaloo University:

"I rejoice in the missionary zeal born of the Holy Spirit which has sent so many cultured and consecrated men and women to labor among the negroes of the South. They are worthy of all honor, and this generous appreciation of their high calling and self-denying labor is shared by our best people throughout the South. * * * We rejoice in their coming. I live within a few miles of the Tougaloo University, an institution managed with consummate ability, and, I believe, possibly the most potential factor in the developing of the negro of the South, for high functions of useful civilization. From the Governor of the State to the humblest citizen the administration of that school has received the warmest commendations, and its cultured teachers, as opportunity offered, have been accorded personal,

“and social consideration of distinction. * * * Intimate acquaintance with
 “many of the representatives and with the work of more than one of your
 “institutions, enables me to speak with the authority of acquired knowledge.



Morning Chapel Devotions, Livingstone Hall, Fisk University, Nashville, Tenn.

" * * * They have encouraged a spirit of kindliness and confidence between races—they have sought to cement and not separate, to make brothers and not enemies. * * * So far as my acquaintance extends, the missionaries of this society have everywhere lived and preached the Gospel of conciliation, and most abundant and gracious have been the fruits of their ministry. * * * I must commend the practical philanthropy your association has displayed in the South. * * * I can but applaud the wise policy you have adopted and the splendid efficacy of your administration."

Here is how Talledega College looks to Superintendent J. B. Graham, superintendent of the county in which the college is situated:

"For nearly twelve years I have been brought into contact with the students of the Talledega College, by virtue of my official relation to them as teachers. I find that their training, from a moral and intellectual standpoint, has been excellent. Talledega College is doing good work. The students deport themselves well. They are honorable in their business transactions, and I have observed that the longer they remain at this institution, the greater regard they have for meeting all obligations devolving upon them in their business and civil relations."

A members of the city board of education of Memphis, Tennessee, has this to say of Le Moyne Institute:

"As a citizen of Memphis and a business man I have for some years been familiar with the work at Le Moyne Institute. I have noted with satisfaction the general influence for good in the community, and especially the advancement of our colored people in intelligence and self-control. I know it has done a large work in sending out a number of well-prepared teachers for our public schools. The industrial work of the school, as I have known it, is worthy of all praise. So well satisfied am I with the work and influence of the school and with the discreet and conservative administration of affairs, that I am paying the expenses of the kindergarten department myself."

Such a "cloud of witnesses" as could be produced from the very field where these institutions are, and where the work is so much needed!

What are we doing with our young colored people of the North, towards educating them? Possibly a few rural public schools and a few ward rooms in the cities.

These people are Americans. Why not educate them and make them intelligent, loyal, Christian American citizens? Shall we labor to increase or decrease the value of our citizens?

Fourth. "Lack of stability and permanency in his nature and disposition renders him incapable of spiritual development."

Before a judgment can be rendered, there must be a basis of comparison. The one who makes the above remark has formed his opinion by see-

ing some demonstrations at some camp meeting revival, perhaps, and has never taken account of the regular church work of the established congregation. I offer one illustration to show that the above proposition is very weak. I refer to H. H. Proctor, of the First Congregational church of Atlanta, Georgia. He from the public school went to Central Tennessee College at Nashville, then to Fiske University and lastly to Yale. He went direct from Yale to the position he now holds and has held for the past eight years. In order that you may see his organizing ability, I would have you read a pen picture of his church.

"The distinguishing characteristics of the church is the fact that the whole church itself is organized into what is called Circles of Help. Each circle consists nominally of ten members, every one of whom has a distinct duty. Number one in each circle is chairman, through whom the circle receives the pastor's directions. Number two is assistant chairman, number three keeps the record and corresponds with absent members of the circle, number four is treasurer and is responsible for raising church funds within his circle, number five promotes the devotional life, number six promotes social life and drives off the demon of sanctimony, number seven sees that attention is given to the sick, number eight sees that the members visit one another, number nine sees to the relief of poverty, number ten is general promoter of new methods. Although the church has barely four hundred members, it is far more influential than some of the negro churches with a membership of two or three thousand."

Now what would be your conjecture of the spirituality of the members of a church who are all at work like this? You say this is ideal. It is also real. You may find it to-day in Atlanta, Georgia. How can it be effected?

1. By preparation of ministers.
2. Support of ministers.
3. Organization.
4. Feeding the flock.
5. Unity of purpose.

A few hundred active young colored men like Reverend Proctor could turn the people to Christianity. Do we want them to enjoy the religion of Jesus Christ as we understand and practice it? Is it an impossible problem? Others can do it. Can't we?

Fifth. "We have plenty of missionary work to do among the whites."

Just as the man who never gives to mission work and says we have heathen at home: and just as the man who never prays in public says he can pray at home, so the man who is adverse to the negro question, says we have thousands of whites unconverted.

It is true we have. On the same argument we could kill foreign mission work by saying we have heathen at home, and by continuing we can

say, "We better look after our own children." Well, it's true. "If every man could save his house, the whole world would be saved." But where can this be done? Hence the necessity of mission work in every direction. Down deep in your heart don't you believe these people ought to be saved? Will you help save them? Don't say we did try and failed. How did we try? One or two struggling missions left alone to die. We have a row of educational centers from the Atlantic to the Pacific for our white boys and girls. Why not, after seeing what is being done for them, make a heroic effort to do something for our colored brethren? God help us.

Bath, Indiana.



ONE LITTLE WOMAN.

Chapter 14 from Bro. W. B. Stover's Forthcoming Book on India.

I KNOW of a most extraordinary marriage that took place in the following manner: The father was on a religious pilgrimage with his family, which consisted of his wife and two daughters, one nine and the other seven years of age. They had stopped in a town to rest for a day or two. One morning the father was bathing in the sacred river Godaveri, when he saw a fine-looking man coming to bathe there also. After the ablution and the morning prayers were over, the father inquired of the stranger who he was and whence he came. On learning his caste and clan and dwelling place, also that he was a widower, the father offered him his little daughter of nine, in marriage. All things were settled in an hour or so. Next day the marriage was concluded, and the little girl placed in the possession of the stranger, who took her nearly nine hundred miles away from her home. The father left the place without the daughter the day after the marriage, and pursued his pilgrimage with a light heart. Fortunately the little girl had fallen into good hands, and was well and tenderly cared for beyond all expectation. This is Ramabai's own description of her father's wedding.

Ananta Shastri, the priest, the father of Ramabai, had made up his mind that learning was as good for women as for men, and he had faithfully tried to educate his first wife, but failed because of the opposition he met. And when he was married the second time, he determined to try it again. Meeting the same relentless opposition, he took his wife and went to the forest to live. There he taught her the sacred learning of the Brahmins.

In '58, a child of the forest, Ramabai was born. The father was growing old and spent much time in the instruction of Brahmin youth who came to his forest home. So the mother taught this youngest child. Her earliest recollections are that the mother at dawn of day took her in her arms, and while the birds sang their morning songs, she repeated her Sanscrit verses.

When she was nine the family again set out on pilgrimages, and three years later she was able to repeat from memory eighteen thousand Sanscrit verses from the Hindoo sacred books. And although her father was very liberal, yet she had never been permitted to see certain sacred texts till after her public reception in Calcutta. This because she was a woman. Another instance of the care to maintain Hindoo ideas of right is the way the family took a voyage to Bombay from a point farther south along the coast. For three days no morsel of food nor drop of water passed the lips of any one of them, because they could not perform the necessary ceremonies to eating.

The father's finances were reduced in one way or another till the great famine of '77 left them practically penniless. They gave away to the Brahmins what they had, they fasted, and bowed to the idols, they visited sacred places and bathed in sacred rivers and tanks, they sold their cooking vessels, they were reduced almost to the point of starvation, when the father decided to drown himself in a sacred tank. It is considered to be no sin to drown one's self in a *sacred* tank.

The father gave all good-bye, and in coming lastly to the youngest, whom he loved best, he took her in his arms and bade her serve God as long as she lived. "I have given you into the hand of our God," he said with tears in his eyes, "you are His, and to Him alone you must belong, and serve Him all your life."

The brother said he would work (which was a last humiliation), but father must not seek death, and so they all left the forest once more. What with begging and working, it was a hard life, and within six weeks the one from the other, the father and mother both died. Ramabai and her brother continued to journey here and there, and it was on these religious journeys that her faith in the religion of it was shaken. They visited the floating mountains in the Himalayas, only to be deceived by the priests. But they discovered the deception of the whole thing and hurried away.

They came together to Calcutta, where for her enlightenment and experience she was well received, and gave addresses on the elevation of Hindoo women. The pundits were so pleased that in solemn assembly they gave her the title, "Sarasvati." She is the only woman who may call herself a pundita. In Calcutta her brother sickened and died. She had not been married, by the good sense of her parents, and now shortly after she married a Bengali gentleman, who took her to his home in Assam. In less than two years the husband died of cholera, leaving her a widow with one little daughter, Manorama, who is a promising leader now in the work in the city of Poona.

Ramabai went to England for education, desirous to be of all possible good in the cause of Indian women. There she saw the excellence of Christianity, and ever living up to her convictions, accepted Christ as her Sav-

ior. In England she was appointed Professor of Sanscrit in Cheltenham Ladies' College. Later she came to America, where she spent some time formulating plans for the dream of her life-work in India. In the eastern States there are now a number of Ramabai Societies, which stand by her work with prayer and with regular contributions.

Her original intention was to begin a work for women under a board of Hindoo supervisors. This would enable her, she thought, to reach farther and help more people than she could hope to reach if she cut herself off entirely from Hindoo connection. But it was not long till her advisory board became suspicious of her best intentions and began to work against her. And then they parted company.

From that time on she has been blessed more abundantly. The work begun on a small basis grew, ever increasing larger. In Poona the Shara Sadan became too small, and Khedgaon was a chosen place. There, rescued girls and high-caste widows were received as fast as they could be gotten. The famine of '97 added many to those already in her home. The famine of 1900 added many more. And at the present time the work and homes of Ramabai are hives of industry. The Shareda Sadan in Poona is the educational center, preparing the young women to go out as workers for Christ, and as noble Christian wives for brave Christian men. The Khedgaon country home is the industrial center where one may see at the appointed times a group of gardeners at work, a company of weavers at the looms, dairying, oil-pressing, farming, baking, teachers and helpers all doing every one the work assigned, and moving on like clock work.

It was a happy day in '97 when Ramabai and her girls entered the first permanent building at Khedgaon, but the buildings have greatly increased since then, and the girls too, old and young, who now number over two thousand souls!

Short, heavy set, and rather dull of hearing, Ramabai does not at first impress one as being an extraordinary character. But it is remarkable what one person can do when she determines upon a certain work, and yields herself unreservedly to that work. She is European in scholarship, but always wears the native dress and eats the native food in native fashion. She is oriental by birth, but one never sees any oriental lethargy about her. The whole place is up at four in the morning, and the day always busy is begun with prayers and a time of waiting before God. All have perfect liberty of conscience, and it is not an uncommon thing for a large number, confessing their faith to go for baptism in the river several miles away.

It is the same old story. When one sets himself without reservation to do a good work, not counting the costs, the work will be in nine cases out of ten, a phenomenal success.

ROMAN CATHOLIC COUNTRIES AS MISSION FIELDS.

BY I. J. ROSENBERGER.

My theme has forced itself upon me, from the circumstance of missionaries as a body, usually seeking such distant fields in which to work; leaving and passing so many large fields alluded to in our subject. Having been a question on my mind, we have presented them in that form. There are two questions; and we will look at them in the order in which they stand. The answer to the first question is clearly implied in its phraseology, viz, yes. While this answer is most clearly implied in the phraseology of the question, and was well settled in the mind of the querist, yet observation and the general practice indicates that the masses think otherwise. We therefore further develop the question, by raising a second question. Why not? Christ frequently answered questions by asking another. It is often wise to do so.

Then the burden of our comment will be, Why should not Roman Catholic countries be considered mission fields? We occupy affirmative grounds because:

1. Take the countries in which Roman Catholics have entire control; both civil and religious (which they always seek to have where they can obtain it), are not the needs of the masses as great as those we call heathen lands? Take the land of the Philippines, where the Roman Catholic church has had entire control for centuries, and how pitiful was the condition of those people as found by the American army. Would I not be safe in saying, that the condition of the inhabitants of India is not more sad than was the condition of the toiling masses of the Philippines? In what pressing need are all such for the freeing, moralizing and elevating influences of the pure Gospel of Jesus Christ. The present perplexing question of the claim of the friars is all the natural outgrowth of the corruption of Roman Catholicism.

2. While the Roman Catholics admit of, and teach, a Christ crucified, yet a large portion of their religious ceremony is similar to, and about as meaningless as much of the worship offered to heathen gods. And has not the spirit of persecution, retaliation and revenge of the Roman Catholic church hitherto been equal to, if not greater than that of heathen lands? These considerations all combine, in leading me to conclude that Roman Catholic countries ought to be considered proper mission fields.

3. It should likewise be borne in mind that there is not a single Protestant body, whose efforts are so persistent and whose labors are crowned with so much success as is the Roman Catholic church. They are watchful in working up all lines that will lend a helpful hand in extending their influence, schools, orphanages, hospitals, missions, etc. And what is greater

than either of these is their watchful care, and marked success in gathering their own children into their fold. Their zeal, example and success ought "to provoke us to love and to good works."

Mexico, one of our sister republics, lies right by our side, just in sight; and I fail to see the propriety of our missionaries turning a deaf ear to the pressing needs of thousands so near us, and sailing across oceans and seas to those in such distant climes and countries.

I close by pressing my question: Why should not Roman Catholic countries be considered mission fields? Especially Mexico, just in sight?

Covington, Ohio.

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A GOOD FIELD.

BY HOWARD MILLER.

MUCH of the success that will follow mission effort on the part of the Brethren depends on the choice of location and people. There is a reason for this, and it may be stated as follows. The habits of a people, the compelled or induced habits brought about by climate, have a good deal to do with their trend of religious thought. The Catholics have found a fertile field in the tropics, among a people fond of color, demonstration, and display. The church has played to the gallery. It has even adopted and carried over into the church considerable of the heathen practices, in places. It has succeeded. It pleases and suits the people addressed.

The Brethren faith and practice are austere and uncompromising. It demands a literalism, an obedience, a rigidity of purpose and action that suits best a people who are somewhat similarly surrounded in nature. The religious life of our people is best shown in the home. It succeeds best where there is a fireside.

I believe that in the case of the far Esquimaux we would find a people with whom the faith and practice of the church would be acceptable. A field of operation among them would be real missionarying. It would not be proselyting, for most of them are heathen, worshiping idols, fetiches and the like. Much, if not half of their lives, is spent in their igloos of ice by the side of the frozen seas. Their brief summers and long, dark winters, are conducive of home life, and home ties are strong. If in these huts the Bible stories could be told, and the wonders wrought and promises made by the Master could be told by the white man speaking their tongue, I have no doubt but that in the long nights of the Arctics the story of Jerusalem the Golden would find happy lodgment. The man of the frozen North is naturally religious, he is easily led, and stays by his faith once it is made up for him. Why not carry the story of the Christ of the sunny skies of Syria to the men and women of the land of cold and darkness?

Elgin, Illinois.

Editorial Comment.

RAIN FOR INDIA.

For over one month past the letters from India carried the alarm of no rain and another famine coming on. It is gratifying and calls forth, not only praise in India but among those in America who have been watching the situation, that for over one week now there have been continued rains and an abundance of water has fallen.

* * *

QUIET WORK.

A certain ministerial brother in West Virginia gives a greater portion of his labors to a certain congregation in his charge. He himself does not live in the congregation. Lately they made up a purse for him in some recognition of his earnest services and he requested of them the privilege to donate half the gift to the Lord's work in Brooklyn in their name. As long as such deeds are seen by the Eye above there will be records in heaven of sacrifice made on earth because faithful ones are willing to serve the cause. This instance came under notice of the office. There are many others, though not too many, that come under no one's special notice.

* * *

SOME WORKERS.

U. S. Fasnacht, of Quarryville, Penn., upon receiving a copy of the July Visitor did not rest until he had secured a subscription in every family of the congregation where there was at least one member. At Lanark, Ill., I. Bennett Trout and W. B. Stover at the close of a meeting at which the latter preached, so strongly recommended the Visitor that some fifty subscriptions go to that office. Brother J. B. Miller, of Woodbury, Pa., started out in his congregation and gathered upwards of fifty subscrip-

tions before he stopped. Brother Harold Fercken, son of our dear Brother Fercken in Switzerland, went out a short time ago and secured eleven subscriptions in Mt. Morris and that after the village had already furnished the first large list through the efforts of brethren Ross and Miller. These are instances. The list of those old and young who secured from five to twenty-five subscribers is made up from parts where it was least thought of, while in other places where a club was looked for, it has not yet appeared. So it goes. Though the July issue was mailed to every minister, not all have subscribed through any kind of an offer. There is room for good work there. But so far the Committee can be encouraged with the reception which the Visitor has received.

* * *

AN UNWELCOME BURDEN.

Wages in the employment of men from the worldly standpoint, rise and lower as times grow better or worse. This is partly due to the fact that the cost of living usually is affected by the same cause. In good times the day laborer whose wages have not been increased does not have justice done to him.

Might not this be true in the work of the church? Five years ago the men who went out under the direction of mission boards to preach the Gospel on the basis of a support named at one dollar per day and expenses, may have felt a reasonable compensation in the remuneration. But if that same rate is paid to-day, and no more, they cannot help but realize that it is sadly inadequate.

The worker may not have said anything, it is true, but that does not prove that he has not often thought of it—ah,

even felt the force of this condition. If a minister has any timidity whatever it will show itself first along the lines of receiving compensation for services rendered in the Lord's work. In fact he is put in very close quarters. He himself has been a preacher of faith—trust God in the dark hours of adversity, etc.—and shall he now go back on his own preaching? He knows too well the finger of scorn that will be pointed at him if he leaves the mission work to join the ranks of his brethren for the purpose of "laying by for a rainy day" and incidentally aid in supporting some missionary. He carries a burden of which none know. Even his good wife and children may not surmise the cause of the wrinkles on his brow deepening, and sometimes they ask him why he seems so sad. But he tries not to complain. He daily prays for more faith, falls to sleep on the last reserve of faith, and wakes to try his best to meet the problem before him.

This is no imaginary condition. It exists to-day. May it not be well for each and every board at their next meetings to try and put themselves in their servants' places and try to see their workers' just needs and supply them?

Down deep in every missionary's heart lingers the wish, "Oh, that I were so situated in life that I would not have to be chargeable to any man in service to God." He is grateful for the "support" that is given him, but knowing how near the treasury is empty, how many, many fields are ripe for the harvest, he eats his scanty meal with a prayer in his heart that he may be given more faith and more patience during such trying hours.

Children gather around his knees, for he lives conscientious before God even in these matters, and while they do not increase his earning powers they very decidedly decrease his ability to "make ends meet" on the same basis that it would some years ago. Though he be glad for the dear little ones of his home, as he looks out upon life and sees how

he must compete in wages with the one without a family, and how he sees the time rapidly coming when his services will not be wanted because he has a family and it "takes too much to support him," he is almost led to the conclusion that children are but the heritage of the poor.

The picture would be altogether too dark a one, the burden could not be borne were it not that God had written it on every page of nature and even in the spiritual kingdom that "unless a grain of corn fall into the ground and die" there can be no ripe and abundant fruitage. So he bows his head to the behest of his stern surroundings and asks God to bring forth the fruitage of souls as he goes forth again in his mission work.

There is a difference. The farmer or the merchant who serves God may have a poor season and fall behind this year. He knows it does not go that way every year, so he takes hold with new courage, believing yet before old age overtakes him he will have "laid by." The missionary knows no such hope. Next year makes no such promises.

Again let it be urged that the mission boards look into the needs of their workers and lighten their burdens as much as they possibly can. At the lightest it is still heavy enough.



PERSONAL SACRIFICE.

A certain brother, having the burden of a family and the ministry on his shoulders, and living in a hired house because he has not enough of this world's goods to own his own home, still finds a way of raising money for the Lord's work. What he does to secure money for church work at home, he does not say, but he meekly tells the editor that the reason he has \$1.00 for missions every five weeks is because he and wife do without one meal each week and put 20 cents by for the mission work. Now this is personal sacrifice and would be

so to most any one. And when the spirit of sacrifice takes hold of every member there will be more of such ripe, rich fruitage as this is.



WOULD YOU BELIEVE IT?

In the private drawer of the secretary's desk are forty pledge cards like the following filled out and signed by devoted workers:

I hereby declare my desire and willingness to be a mission worker in any part of the world.

I will endeavor to hold myself in readiness to be used at any time.

Meanwhile, I will do all I can in the interest of missions and the Church.

Full Name
Age
Address
Field Preference
Relation to S. S. and Church.....
.....
If in school, when will you finish?.....
.....
What Course?
Your Elder's name
His address
Date
How many have you personally led into Christ and the Church?.....

The youngest is seventeen years old, the oldest thirty-nine. Six are under twenty years, twenty-seven are between twenty and thirty; seven are between thirty and forty; twenty-two are brethren and eighteen are sisters. Eight are ministers in the first and second degree, two are deacons, and thirty are laymembers. Two are District Sunday school superintendents, four superintendents of Sunday schools and sixteen Sunday-school teachers. One prefers Cuba as the field of labor, one China, two South America, seven India, four Foreign, five Home, two Colored mission of the South, one among children and seventeen no choice but will go wherever they are sent.

Are all these available workers today? The answer is, "No." Many of them are going through school preparing themselves for work. Why are the names kept private? Not because they are ashamed of their desires, but because not being ready they do not care to have the offer made known. At the proper time they are willing to have it known.

Brother Stover was the originator of this card, and after making his visits among the schools and churches he left a number of cards in the Mission Rooms. They do no good here. Are there not some young brethren and sisters who in the fear of God would like to fill one out and put it on file with the others? The blank card will be sent for the asking.



OUR ILLUSTRATIONS.

When we received Bro. Cobb's contribution which appears in this issue we at once wrote several of the institutions named therein for some cuts setting forth the nature and character of their work. The Fisk University very cordially tendered us anything they had and to them we owe our thanks for the illustrations.

Studied in the light of the development of our colored brethren they present an interesting view. The orderly appearance at chapel service will have a marked impression in its similarity to chapel services in our Brethren schools, and will be appreciated by every student who has attended one of these services. The buildings show that capital is being invested for the development of the colored people, and it takes no prophet to see that in another generation these hundreds of graduates going out to their own people are going to make a wonderful change in their rank and file.

The question for the Brethren to answer is this: Will her members hold their wealth in investments of another farm, or whatever it may be, and let the years go by without doing their part in educating the colored man for highest citizen-

ship for this life and the life to come— to be a Christian? As the church answers to-day so shall she be judged. In that day what shall the answer be?

BROTHER STOVER'S FORTHCOMING BOOK.

The readers of the Visitor will follow with intense interest the article, "One Little Woman" found in this issue. Brother Stover has kindly offered it to these columns and it appears here just as it will be found in the forthcoming book on India which he has now nearly completed. If this chapter is a sample of the book, and there is no reason to think it is better or worse than the rest of the volume there will be no question as to its interest and value to missionary workers. Every reader of the Visitor will want a copy and every member of the church who is not a reader of the Visitor should secure a copy. At the proper time terms will be announced by the Brethren Publishing House which has charge of the sale of the book. It will be well for you to begin laying by now that you may get a copy as soon as published.

AN AWAKENING.

Editors are always pleased to have a liberal support in their work by interesting and well-written contributions for the papers in their charge. As to the quality of the articles in the Visitor the reader can judge for himself. The editor is thankful for the hearty response in the way of contributions and the words of encouragement which have been received, many more than were anticipated. Some excellent articles have been laid back for future numbers, and discussions of some of the leading topics of church thought along missionary lines are being prepared by leading brethren. Add to this the large number of new writers, some of whom appear for the first time in print in this issue, and many others

who have written and will appear later, who can doubt but that the Visitor has a field and a good one in which to work.

Add to this the new vigor and spirit which appears on the Missionary page of the Messenger, about which so many are commenting and can there be anything else than praise for the onward step being taken in the work of our precious Lord.

Let not the interest lag an iota as the novelty of the new condition wears off, but if anything let greater efforts be made through the Messenger and the Visitor.

CLOSE HOME MISSION WORK.

Elder Charles Campbell, of Colfax, Ind., in his last letter to the Editor before leaving on his long trip around the world puts this bit of missionary news into the first part of his letter:

"I was called on June 25th by an old lady nearly seventy years old to baptize her. To my astonishment she had been wanting to be baptized for sixteen years and being of a timid nature had not let her wants be known. She made a trip to Ohio at one time to be baptized, but no one said a word to her about coming to the church and she returned home without it. Her people she visited were members of the church and none of them asked her to go to church, but instead went visiting on Sunday.

"I was made to wonder how many such cases might be about us and whether we were working the field next to us as we might. There are hundreds waiting for an invitation as this old sister did. Who will give it? We need not be discouraged if at times we are given a short answer or a scornful look, for we learn that all whom the Master bade did not come. All we need to do is to still extend the invitation and keep it before the people. I hope the Lord will bless the missionary work of the church with a double portion of His Spirit this year in the special effort that is being made."

Even the preparation for a long voyage, when on the eve of departure, does not keep the mission work from being first and foremost in the mind of our brother. And what is true of him is true of hundreds of others in the church who have not expressed themselves. Thank God for this army of workers for His cause!



HARVEST MEETINGS.

A number of congregations have had their harvest meetings and remembered the Lord's work with a liberal contribution. What else should be expected? With good crops in these parts and high prices for produce the Lord's treasury should be full.



DONATIONS FROM OUTSIDE.

It is certainly a pleasure to see some of the reaping of seed sown, though the harvest is long in coming and has not yet fully come. For some time past there have been an unusual number of contributions from persons not members of the Brethren church but who are children of parents who were members. In some instances the parents have gone to their blessed reward and their eyes cannot but be dimmed with joy to see their children thus remember the Lord's cause. While all this is good the joy would be greater if these same ones were not so called "half brothers," but one of the fold and throw heart and hand into the work.



WORTHY OF THOUGHT.

It is a pleasure to see our brethren thinking along lines of developing the church in missionary endeavor. The following suggested by Brother A. W. Ross, of Juniata, Nebr., has some most commendable features in it, and is here given for two purposes:

1. To set brethren in the church to thinking along this line of church work.
2. To provoke some one else who has

been thinking of some plan of enlarging the kingdom, to offer it to the readers of the Visitor. The columns of the Visitor are open to an outline of any practical method of effort that will make more efficient either District missions, or world-wide endeavor. Shall not the Visitor hear from others at an early date?

Bro. Ross's ideas are as follows:

I am interested in educating our people to mission work and have thought that a good way would be to send some one to the various mission fields of the world, with camera and notebook, get all he can as to the customs, needs and in fact everything of interest to the home people. Then, after he has returned, have him travel from church to church and hold missionary meetings, organize classes for systematic mission study as is done in the local Bible schools. In the evening give an illustrated lecture on some field. This would mean considerable outlay in the beginning but I believe would result in thousands of dollars for Christ. The one doing this could take up collections and push the endowment also.



A NEW MISSIONARY.

"It is Paul King Ebey," says Brother Adam Ebey, of Bulsar, India, in a letter dated July 18. He further says, "We expect to keep him for the Lord's work. All are doing well." This "new missionary" came to the home of our brother and sister on July 17.



BAPTISMS.

During the fiscal year closing May 1, 1902, the missions under the Southern Baptist Convention received 1,439 members into the fold by baptism. This is more than were received any previous year in the history of the church.

THE NEW FORM FOR THE TRACTS.

During the past year a goodly number of tracts were changed in a size suitable to slip into the average sized envelopes without any folding. Concerning these Bro. Ira P. Eby, who is a practical tract distributor, has this to say, "I want to say that I like the change in the way the tracts now are very much. They are so much more convenient." There is no reason why many more should not use tracts in the correspondence. Here is a list for general distribution which are free for the asking:

- 303 Why am I not a Christian?
- 314 Modern Skepticism.
- 320 Are you Prepared to Die?
- 321 The Blessings of Divine Association.
- 323 Helping Jesus.
- 325 The Ministry of Sorrow.
- 326 The Judgment.
- 327 Stop and Think.
- 328 Secret Prayer.
- 329 The Importance of Church Membership.
- 330 Spirituality.
- 331 A Few Open Questions.

These titles are all suggestive of good tracts that will help any one to read. Or if a more doctrinal class are wanted then note the following:

- 305 Trine Argument for Trine Immersion.
- 319 The Old Way of Baptizing.
- 322 Infant Baptism (Arguments against it).
- 306 Feetwashing.
- 307 Lord's Supper.
- 308 Close Communion.
- 309 Salutation.
- 311 Church Entertainments.
- 312 Gold and Costly Array.
- 313 Christian Giving.
- 315 Christ and War.
- 316 Secret Societies.
- 324 Saturday or Sunday—which?

They are all in neat form, four pages, put up in an attractive style and are sure to please those who are interested in tract distribution. Will you not be one of them?

DESERVES BETTER.

"Do not let us forget," says a well-known British officer in a recent letter to

the London Times, "that the most important and the most far-reaching work in China is not done by our official representatives, nor by our enterprising merchants, but by that body of Christian men—and women too—who are giving their lives to impart to the Chinese the accumulated knowledge of the West, and, more important still, to infuse into them that new spiritual influence without which Western learning is of little avail. The missionary has received but lukewarm encouragement so far. Can we not now, at any rate, when he is about to prove himself a success, give him that true warmth of sympathy and support which he sorely needs and richly deserves?"

ENCOURAGING.

But I come to speak of the missionary idea. Back of every great movement is an idea. Before the world was made God formed the idea of creation. And the missionary movement is as creative an idea as the idea of creation itself. It is a supernatural idea, it is God's great thought: and there never was a mind, other than a Christian mind, that conceived of a God great enough to love all the world and to send his Son into the world to die for all the world. It has taken the thought of God to expand the intellect of man large enough to take in this great love of God, with all its patience, with all its forbearance and hopefulness, with all its love and sympathy, that has led to the regeneration of man.—Bishop Hendrix

BE HUMBLD.

Commenting upon the rapid growth of the missions in the Southern Baptist Convention the secretary says, "Should these facts exalt us? No: rather should we be humbled before God. He is blessing our feeble efforts so wonderfully, and we are doing so little for the dying for whom He gave His Son."

Missionary Comment.

More Spirit Needed

I have just finished reading the August number of the Visitor. After reading such books as "Do Not Say," "South America, the Neglected Continent," and the "Memoirs of Moffat and Judson," and then to read the well-written essays found in the Visitor, one is made to stop and think, "What have I done for missions? What have I done that will lead some poor soul to seek salvation while it may yet be found?" And yet Christ gave us that grand command, "Go ye into all the world and preach the Gospel to every creature." If the question would stop there we might say we could send some one else, but the question then comes, "Why don't you go?" After reading "Do Not Say," one must answer that he hasn't enough of the Holy Spirit. If we could all feel this way much more good would be done, for we would all be ashamed of the fact and ask God to give us more of His Spirit. I thank God for our Missionary Reading Circle, because it aroused us to a sense of our duty to His blessed cause. Our Circle here at Prices Creek isn't doing much reading at the present on account of the summer's work, but we hope to resume our reading before long. May the Lord bless His workers everywhere and help them to bring many souls to His kingdom.—Alva Richards, West Manchester, Ohio.

To Know Is to Do

To know the condition of the people, both in our cities and in foreign lands is to become interested in them. Since the spirit of missions is the Spirit of Christ, are we Christians in the true sense if we do not acquaint ourself with the existing conditions? Our people should hail with joy the missionary organ, the Visitor, which has lately been started. May God bless and prosper it until

it finds lodgment and earnest attention in thousands of our homes, stirring up a holy zeal in that cause which was, and still is, so near to the great throbbing heart of the Heavenly Missionary.—Bruce H. Shaw, Orangeville, Ill.

The Golden Chain

Those who have read the lectures given by Rev. Pierson in the Divine Enterprise of Missions" will perhaps never forget what he has said concerning the golden chain, consisting of three links by which man and God are to be united. These three golden links have been moulded by Jesus our Savior. While He was upon the earth He taught his followers that the chain was one link short and that the believer is the missing link. God's children are busily engaged in moulding this last link, for in nearly every case of conversion can be traced the human link, by which the new soul has been united to God. It may have been but a single invitation, an earnest look, or a tear. We cannot afford to be selfish with this chain, for it should reach every soul under the heavens. From many a place comes a plea for light. Let us carry this light with our own hands, or else send or help send, some one who is willing to go. In a church with a membership of seventy-five, if each one should lay aside but one cent a day for a year, till the close, they would find enough in their purses to support a worker in some foreign field. One cent a day may seem but a trifle, but it would be a help in moulding this last golden link.—Eva S. Lichty, Waterloo, Iowa.

Sociability Society is the door through which we gain our knowledge of the world. Sociability is the key whereby we may turn the lock that

so firmly holds the door. We are all influenced by social law, social customs and social manners. In every human being there is implanted a desire to impart and receive ideas from another. This tendency should be cultivated; in this way we encourage one another and help to bear each other's burdens. It is our privilege to make our associates happy, and to help them to realize their high ideals. We should follow after the perfect pattern as laid down by our Savior; only in this way can our lives be perfect examples of purity and truth. The good that comes to us in this life is not simply the pleasure to be found. Some one says:

Pleasures are like poppies spread,
You seize the flower, the bloom is shed,
Or like a snowflake on the river,
A moment white! then gone forever.

A group of young people who are devoting some of their time to the study of missions, who meet often to discuss the books they have read, will surely enjoy these privileges. Such gatherings will promote sociability in any church. If we realize the value of this, let us improve our opportunities of doing good one to another. These social meetings should lead and direct us into the right paths; and give us courage and strength to continue in well-doing.—Charles E. Karns, Tiptecanoe City, Ohio.

Little Things Could we estimate the amount of good we could do for Christ, if all who profess His name would do the little things that lie in their pathway? The cup of cold water given in the name of a disciple, the cheerful recognition of a child on the street, the words of approval of the good some one has done, the kind words for the aged, a visit to the sick with words of cheer and Christian comfort, a letter to a distant friend in the right spirit and at the right time, may accomplish much good. Some time ago I received a letter from a young friend who now resides in one of our large cities. The tone of her let-

ter from one end to the other was discontentedness with her lot. It made one feel sad. I sat down and answered it in as cheerful a way as I knew how. I sent her a few verses which had been a comfort to me and mailed all with a prayer. I received an early answer and that friend said she could never tell me the amount of good that letter had done her. It had caused her to look at life on the bright side, as well as the dark side, and the answer I received was a comfort to me. Oh! there are so many, many ways to do missionary work. We fail to get the real pleasure out of our Christian life if we neglect the many opportunities of putting sunshine into the lives of others, especially of those we come in daily contact with. So many of us are pining for something great to do when all around us are slipping away golden opportunities that will never return to us again. If we perform faithfully the little things, the larger things will come to us, and God will provide ways and means whereby we may perform them. God help us to see the little things.—Susie M. Hout, Sharpsburg, Md.

"Let Down the Boats." "If only the morning had dawned, they need not have been lost!" It was on Chinese waters in the early morning that a passenger boat with its human freight was struck and wrecked by a steamer. "Let down the boats! Let down the boats!" for therein there was hope. Those shrieks, those agonizing appeals for help, those helpless cries of men, women and children,—more than a hundred,—struggling in the water, sinking and drowning! Two steamboats were close by, but their captains would give no help. "Only a few Chinese drowned," was the sentiment among them. And yet they were more than a hundred. Thus says an eyewitness to that dreadful scene. Those Chinese struggling in the water, shrieking, terrified, helpless, to me represented the millions of this great Empire who are going

down in darkness and death. Cannot Christian America "let down the boats?" Some say that the Chinese are not crying out for help, but are rather fighting Christianity. If Christians in America could see what their missionaries see, there would be no need to discuss this matter. On every hand we see the people struggling under the burdens imposed by superstition and ignorance. Everywhere we hear the groanings and cries. For what?—they know not. And to whom?—they know not. Some in the United States have heard their cries, and have helped nobly. Already there are signs of the morning dawning, and some are being saved. God is at work here, and we who have the privilege of being co-workers together with Him, rejoice, and will rejoice. Brethren, sisters, and friends, shall the ship of Zion also lay by, seeing them sinking to an awful doom, and not give help? Shall not her sailors let the lifeboats down, and rescue some? Behold! the ship of Zion will not pass them by, for the Lord is her captain, and her sailors are good Samaritans. Save! Oh save them! is their watchword. Down go the lifeboats. The Captain gave his life for them; so will the sailors if need be. Hope! Blessed Hope! Some surely will be saved. If the Lord then be our Captain, and we be valiant men, we surely will give help. Or if we won't, what will our Captain say? for He gave his life for them. "If only once the morning dawns, they need no more be lost."—T. S. Andes, Birdsboro, Pa.



Regular Giving The conscientious giving by every Christian to a regular collection at each service in the house of God is as important as the sermon itself. It is as great a means of grace to the giver as the hearty, thoughtful participation in a prayer or hymn. The congregation that neglects the practice of giving every Sunday deprives itself of a regular means of grace. God requires that we honor Him with

our substance as much as with our praise and work. Not the haphazard tossing of some small change into the collection box under the influence of a perverted idea that we are not leaving the right hand know what the left hand does, but by adding each Sunday to our account with God the proper amount fixed by the scriptural rule "as the Lord has prospered us." Let this be done in one of the regulation envelopes for this purpose, in many congregations, and dropped quietly into the treasury. No Christianity is practical which does not look abroad and work for the salvation of all men. How foolish for us to pray, "Thy kingdom come," and yet not give a dollar to help tell people of that kingdom, people who would gladly enter it if they only knew what it meant! How unchristian to sing of Christ and yet send no message to His children dying in ignorance of His love for them!—Elizabeth Rosenberger, Leipsic, Ohio.



Penny Collection "Penny Collection" is a set phrase which has too strong a hold on the Sunday-school workers of America. Sunday after Sunday some boy or girl, following in the footsteps of generations that have gone before, stands up in the accustomed place and reads, "Penny collection amounted to 18 cents."

It is a well-known fact that one seldom gets more than he expects and frequently much less. Accordingly if only a penny is expected at Sunday school, only a penny will be received, and sometimes nothing will be given at all.

One result only can come from reading "Penny Collection" Sunday after Sunday and impressing upon the mind of the Sunday-school scholar that a penny donation is expected. We grant that if everybody gave a penny every Sunday, the running expenses of the Sunday school would be taken care of, but this is not enough. The regular donations should not only take care of the running expenses of the school, but should leave

a surplus for missionary work. In days gone by, a school would be considered prosperous if it collected enough money to pay its own running expenses, but we have gone past that stage of religious work. We have come to the time where greater things are expected from all organizations than merely self-support. "Penny" should be stricken from the secretary's report in every school in the land, and everybody should be taught that the larger the donation the greater the blessing.

It is a significant fact that the wealthy churches often contribute the smallest amounts to mission work. I have sometimes been pained to hear the treasurer in so-called prosperous Sunday schools announce that the supplies had not been paid for, and to hear the secretary follow with the report that the penny collection amounted to 18 cents. Better read nickel collection, dime collection, dollar collection, or leave the adjective out altogether and say in good, round, full tones, "Collection" making it appear as big as possible.

Suppose the General Mission Board were to make all its reports on the basis of penny collection. How many thousand dollars do you think would be given at our Annual Meetings? Wise men at the head of our church government have led us to see that it is necessary to give, not only pennies but dollars, and thousands of dollars, if we are to help the cause we love at home and abroad. Let us have done with all words that make our work seem small and learn to use terms which will lead us into the larger life.—M. R. Myers, 325 Dearborn St., Chicago.

"I said, 'Let us walk in the fields,'
He said, 'No! walk in the town.'
I said 'There are no flowers there,'
He said, 'No flowers, but a crown.'
I said, 'But the skies are black,
There is nothing but noise and din.'
'There is more,' he said, 'There is sin.'
I said, 'But the air is thick,'
And fogs are vailing the sun,'

He answered, 'Yet souls are sick,
And souls in the dark undone.'

I said, 'I shall miss the light,
And friends will miss me they say;'

He answered, 'Choose to-night,
If I am to miss you, or they.'

I pleaded for time to be given;

He said, 'Is it hard to decide?

It will not seem hard in Heaven

To have followed the steps of your
guide.'"

The Lot of a Japanese Wife The young wife, when she enters her husband's home, is not entering upon a new life as mistress of a house, with absolute control over all of her little domain. Should her husband's parents be living, she becomes almost as their servant, and even her husband is unable to defend her from the exactions of her mother-in-law, should this new relative be inclined to make full use of the power given her by custom. Happy is the girl whose husband has no parents. Her comfort in life is materially increased by her husband's loss, for, instead of having to serve two masters, she will then have to serve only one, and that one more kind and thoughtful of her strength and comfort than the mother-in-law. In Japan the idea of a wife's duty to her husband includes no thought of companionship on the terms of equality. The wife is simply the housekeeper, the head of the establishment, to be honored by the servants because she is one who is nearest to the master, but not for one moment to be regarded as the master's equal. She governs and directs the household, if it be a large one, and her position is one of much care and responsibility; but she is not the intimate friend of her husband, is in no sense a confidante or adviser, except in trivial affairs of the household. She appears rarely with him in public is expected always to wait upon him and save him steps, and must bear all things from him with smiling face and agreeable manners. — Japanese Girls and Women.

Reading Circle.

CIRCLE MEETING PROGRAMS FOR SEPTEMBER.

September 7.

Topic.—Reverence for Sacred Things.

Text.—"Hallowed be thy name."—

Luke 11: 2.

References.—Matt. 8: 8; John 4: 24; Acts 5: 41; Lev. 19: 30; Heb. 12: 28, 29; Josh. 5: 13-15; Psalm 89: 1-9; Isa. 58: 13, 14; Rev. 7: 11, 12; Isa. 6: 1-5.

Approach God with Reverence.—The people kept away from Mt. Sinai, when God was there talking to Moses. Our God is a great God and we can approach Him, but we must do it reverently, with a hushed realization of His presence.

Want of Reverence very often is lack of thought. We go along carelessly, not thinking of God. We go to church, but fail to realize that we meet God there.

"Only in the gathered silence

Of a calm and waiting frame,

Light and wisdom as from heaven

To the seeker came."

—Whittier.

Hints for Talk.

1. What ways did God take to teach the Jews reverence?

2. How did Jesus show reverence for the temple, and worship there?

3. Do we show reverence for our church by remaining away from service?

4. How can we hallow the name of God?

Essay.—What shall we reverence?

September 14.

Topic.—The Great Helper.

Text.—They glorified God, saying, that a great prophet is risen up among us.—Luke 7: 16.

References.—Luke 7: 1-10; John 11: 14-27; Prov. 14: 31; John 11: 32-34; Phil. 2: 16; Matt. 11: 5; Gal. 2: 10; Judg. 5: 23; Psalm 46: 1; Acts 16: 9; Rom. 8: 26; Psalm 54: 4; 3 John 1: 8.

Shadows Lifted.—Wherever Jesus went, sorrow and trouble fled before Him, the clouds were removed and the sunlight of His presence brightened everything. We should imitate Him in this. We can carry our disappointment and gloom to Jesus, He will help us to live it down. Then carry light and sunshine to all around us.

He Healed the Servant of the Centurion.—He went as willingly to heal the poor servant as He would have gone to the richest master. He refused no call for mercy. To-day the poor need our help the most, we see them everywhere, let us help them as Jesus did.

Hints for Testimonies.

1. We can be helpful in a social way, many are in the need of true friends.

2. We can help those who are weak, to be strong, to hold out against temptation.

3. We can help those who are growing cold and indifferent to come back to Christ.

Essay.—By helping others we help ourselves.

September 21.

Topic.—Abstaining for the Sake of Others.

Text.—For none of us liveth to himself.—Rom. 14: 7.

References.—1 Cor. 8: 1-13; Prov. 20: 1; Prov. 21: 17; Prov. 23: 30; 31: 32; Isa. 28: 7; Eph. 5: 18; 1 Tim. 3: 3; Gal. 6: 1-10; 1 John 3: 10-16.

Love Him for Others and be willing to give up, and deny self for the good of others. The indulgence that causes a weak brother to stumble is abstained from, if we love Christ as we should.

Love is Above Liberty.—If you can drink wine and beer without any desire for anything stronger, you should yet remember that alcohol is the curse of

the world. You want help to remove this curse, by your influence, your own abstinence, and your denunciation of intemperance in every form. A wealthy Christian gentleman was the father of a family of healthy, intelligent children. As they grew up they all showed a strange liking for alcoholic drinks, three sons and one daughter became drunken sots. The cause of all this was a habit of beer drinking when the children were small.

Hints for Talks.

1. What does Solomon say about wine?
2. What has Frances Willard done for the temperance cause?
3. Why should we teach abstinence to our children?

Essay.—Life of John B. Gough.

September 28.

Topic.—Learn Christ.

Text.—But ye have not so learned Christ.—Eph. 4: 20.

References.—Eph. 4: 20-32; John 12: 26; Deut. 4: 10; Matt. 11: 24; Num. 14: 24; Rom. 9: 31; Psalm 63: 8; Matt. 10: 38; Luke 10: 42.

Learn Christ.—This is much more than learning doctrine or precept or ceremony. It is to know Him as a personal Savior. It is to know the way to live like Him.

Put Off—the old man.—Jesus said to Nicodemus, “Ye must be born again.” So the genuine Christian speaks, acts and looks from within. We are enfolded in the love of Christ, His humility, His obedience, His patience.

Hints for Talks.

1. We must think true, speak true, live true.
2. We must be kind, tender-hearted, forgiving one another.
3. We must not grieve the Holy Spirit.
4. We must be content to follow where He leads.

Essay.—Jesus the Great Teacher.

CIRCLE NOTES.

“Sowing in the sunshine,
Sowing in the shadows,
Fearing neither clouds nor

Winter's chilling breeze.
By and by the harvest
And the labor ended,
We shall come rejoicing,
Bringing in the sheaves.”

Especially is now the time to plan for a winter's campaign. The coming year should be an eventful one for the Reading Circle. Not only ought we to largely increase our membership but we must get out into the field. What is all this reading and studying for, if not to put us to work? The Circle should support one or more workers out in the field and we can do it if we get in earnest. What an encouragement to the young people of the Brethren church if they had some one on the foreign field, depending upon them for their support! We can do it if we will. Will we?

“Far and near the fields are teeming,
With the sheaves of ripened grain
Far and near their gold is gleaming
O'er the sunny slope and plain.”

It is worthy of note that the missionaries who were recently appointed to service in India all are members of “Our Missionary Reading Circle,” and Brother Emmert has been an officer in the earlier organization of the work. No doubt they received a great deal of their missionary zeal and love for souls through the instrumentality of the Circle. We are glad they are going, and may the Lord raise up an army for the heathen world.

Eliza Agnew, the veteran missionary and teacher to Ceylon, was called the mother of a thousand daughters, because of the motherly care she manifested to those who came under her instruction. It is said of her that no girl ever came to the school over which she had charge and remained for the full course, and went away a heathen. All became Christians. What a wonderful record! There is a great opening in India to-day for Christian teachers, and what Miss Agnew did in Ceylon can be repeated in many a place in India. “Go teach all Nations” is the Lord's command.

John R. Snyder.

803 N. Main St., Bellefontaine, Ohio.

ONCE A MONTH.

Once a month through these columns the claims of our Missionary Reading Circle are presented. We urge you to be "up and doing," there is no time for rest or careless ease. When we have once gained a vision of the world's need, like Christ's vision, and a love for it like His love, we will be ready to do whatever we can to send this message of love and cheer.

We remind you that now is the time to organize new Circles to study the books this coming winter. By looking around you, and inviting people to join now, you are ready to begin work as the evenings grow longer. You can buy your books, and choose your officers and lay your plans for the work that should be done.

Wherever there are any young people, there a Circle is needed. You will find the meetings helpful. We shall endeavor to publish the topics and texts to be used in these meetings, six months ahead of time, so that you can publish your programs on cards or leaflets for use in these meetings; you have but to add the name of the leader. Then the topics are discussed each month in the *Missionary Visitor*; we will aid you all we can, by choosing suitable topics and giving hints and suggestions which you can use in studying the subject. Young people want to learn to express their thoughts clearly. These meetings help to develop better Sunday-school teachers; they help us to discover the talent that may be ours. Remember that this is the time to organize a new Circle, or reorganize an old one. Do not wait until the holidays, begin now.

NEW NAMES.

- 1885 O. T. Cripe, Cerrogoro, Ill.
- 1886 J. M. Shively, Cerrogoro, Ill.
- 1888 Ira G. Cripe, Cerrogoro, Ill.
- 1889 Mrs. Ira G. Cripe, Cerrogoro, Ill.
- 1890 Levi Shively, Cerrogoro, Ill.
- 1891 Noah Wagner, Cerrogoro, Ill.
- 1892 Geo. W. Miller, Cerrogoro, Ill.

- 1893 Walter J. Barnhart, Cerrogoro, Ill.
- 1894 Ellie E. Leedy, Cerrogoro, Ill.
- 1895 Daniel Simmons, Cerrogoro, Ill.
- 1896 Minnie Blickenstaff, Cerrogoro, Ill.
- 1897 Cora Shively, Cerrogoro, Ill.
- 1898 Eldo Blickenstaff, Cerrogoro, Ill.
- 1899 Emma Wheeler, Cerrogoro, Ill.
- 1900 Lucy Shively, Cerrogoro, Ill.
- 1901 Etta Wheeler, Cerrogoro, Ill.
- 1902 L. Bright Eikenberry, Cerrogoro, Ill.
- 1903 Joy Eikenberry, Cerrogoro, Ill.
- 1904 J. O. Barnhart, Cerrogoro, Ill.
- 1905 Mary Shively, Cerrogoro, Ill.
- 1906 Ida Eikenberry, Cerrogoro, Ill.
- 1907 Minerva Metzger, Cerrogoro, Ill.
- 1908 Geo. W. Miller, Cerrogoro, Ill.
- 1909 Alice Cripe, Cerrogoro, Ill.
- 1910 Samantha Cripe, Cerrogoro, Ill.
- 1911 Allan Eisenbise, Mt. Carroll, Ill.
- 1912 Florence Galley, Pittsburg, Pa.
- 1913 I. W. Kurtz, Hartville, Ohio.
- 1914 Alice Garber, North English, Iowa.

NEW SECRETARIES.

- 169 Allan Eisenbise, Mt. Carroll, Ill.
- 170 I. W. Kurtz, Hartville, Ohio.
- 171 Marguerite Bixler, E. Akron, Ohio.
- 172 Martha E. Lear, Cerrogoro, Ill.

INTEREST FOR YOUNG MEMBERS

After giving the above a considerable amount of thought I have concluded that no better way to reach our young members who are not already interested in mission work is for each congregation to purchase a set of the Reading Circle books. If they are not able, get as many books of that kind as each congregation feels able to purchase. By so doing each church would have a small library of these inspiring books, and many young people who have felt that they were not able to buy books would get the benefit. There are many noble and talented young sisters and brethren who are just a little careless about securing these books. Perhaps these would read them if in the library. There are few churches throughout the Brotherhood that are not able to purchase these books, and it does seem to me that it would be a grand investment. What congregation will be the first to try this plan? May the day be near at hand when every congregation of the Brethren shall have adopted this method.

John S. Bowlus.

Broadrun, Md.

From the Field.

FROM FRANCE.

Martignat (Ain) France, July 25, 1902.
My Dear Bro. Miller:

I am here in France with my family spending a few days, my wife and Phebe having preceded me several weeks ago. It is here, as you know, that Sister Siebeck works. The village, situated between Montreal and Oyonnax is a very picturesque one. We have two members here, and the people are so very nice, willing to hear the Word's message, and not socialist as they are in Montreal. We cannot now hold evening meetings, the days being long and warm, and everybody working in the fields they are too tired to attend any evening service. But we are doing another kind of work exceedingly interesting. Every Sunday afternoon we hold open air meetings which many attend. We sing hymns and with Brethren Tavel and Bernard we preach "repentance and faith." Last Sunday we held two such meetings in two little villages, one and two miles from here at 5 and 6:30 P. M., and next Sunday we expect to do the same. This is a very interesting work and takes us back to the times when the Savior sent His disciples two by two to announce the kingdom of God. By this way of publicly proclaiming the Gospel many people (especially women) who are loath of entering our hall because of their fear of the curate, hear our message. Oh! if these good kind-hearted villagers only knew well or had a clear conception of what is biblical in their catholicism how easy our task would be! But that they do not know. And because of their deficiency in that line, we are compelled to instruct them on most elementary things, their ignorance of the Bible preventing them from distinguishing between error and truth, between what is Christianity and what is Romanism.

The Lord bless you abundantly. We all join in sincere Christian regards. Sister Siebeck wishes to be remembered to you. She now works in four villages, taking most especially charge of the women and children. Fraternally,

G. J. Fercken.

42 Blvd De St. Georges, Geneva, Switzerland.

FROM NORTH CAROLINA MISSION.

N. N. Garst.

I hesitate writing, but people should know about how we do, how we get along and what kind of a mission field is ours. It is too large. Two hundred workers could not do what ought to be done in this field for Christ. It extends from Virginia to way down to the Gulf,—but that will include some workers in Florida,—and from the Atlantic Ocean to the Mountains on the west. I might say that it is a part of the great southern mission field that sends forth the Macedonian call, "Come down and help us."

Can you hear the call? And will you obey the command, "Go ye into all the world"? That includes eastern North Carolina, where there is plenty to be done for Christ.

I remember of reading some months back in the Gospel Messenger what the sisters had to say on different subjects. Not to criticise, but to impress what I say, I refer to what one good sister said in describing how the churchhouse should be furnished. She said the aisles should be carpeted. Who will say "No?" Not I. But it caused me to think, "Is that necessary when there are thousands almost in sight of these very houses who are starving for the Bread of Life?" The most important thing Jesus had in mind was the salva-

tion of our souls and He said this, "Go ye way over beyond the Great Sea." Some one has brought the Gospel to this country, and here it seems to rest. Who is responsible now? Shall we stop? No, the command is just as imperative now as the moment it fell from the lips of our Savior. All of North Carolina, South Carolina, Florida and Georgia, and on and on through the Southwest, only here a little and there a little has the whole Gospel been preached. Go ye.

Since here I have been so fortunate as to get to preach in two ceiled houses a few times. This shows what we need in the way of houses of worship. Very poorly-constructed schoolhouses have been the place where I have called my congregations. And I have wondered how the little children learn anything in them.

But then I remember that our great men came from homes and schoolhouses built much like ours. If that would make men you might look for a host of great men from all parts of the South.

There are some fine homes in the South, and some very kind-hearted people here who are ever ready to give an honest man a place. In all my getting about here in these parts I have found kindness in all the hearts and homes.

Brethren and sisters we want you to help in any way you can to build up the South and make it a great and prosperous country. Help by coming, help by giving men and means, and ever remember us to the Great Helper.

Seven Springs, N. C.



NOT ONLY SAY, BUT DO.

J. H. Neher.

There is a great deal said these days in regard to missions and mission work. It is one thing to say but quite another thing to do. We may have our mission meetings and work ourselves up to the very highest pitch mentally and say many nice things in reference to missions

and promise ourselves what we will do in the future for the spread of the precious Gospel and how much we will give of what the good Lord has blessed us with and then can back and pass off in a trance like the Indian in the "Ghost Dance" and it is all forgotten. The next meeting we are aroused from our slumbers by the earnest appeals made by some good brother or sister whose heart and soul is in the work. Such who can arouse have been actually in the work and talk from experience. They are the only ones that know, the rest speak from hearsay and what they have learned from others.

The heading of this article is not only say, but do. We may also think a great deal as to what it is to be from home and loved ones while in the field. In the field, while there is great joy and heavenly feasts obtained, there are also thorns in the flesh to buffet us. These we try to receive with pleasure for they are for our good to keep us from being lifted up in pride.

Here are some of the thorns. To sleep in beds that you did not make, no, I don't mean sleep, but lie, for sleep is gone, we are not left alone. Wife and I must leave our little "intruders" and go out doors where with the blue canopy of heaven for cover and a hard board or plank for our feather bed, we lie down wishing for morning. For breakfast we try to eat bread that my good wife did not bake. These are some of the encouragements one some times gets. While one of our brethren was visiting these parts we happened into each other's company. He was riding a mule that a brother loaned him and I was trotting along in my usual way, afoot. He said, "Bro. Neher, I wouldn't do what you are doing, for I couldn't." I said, "Yes, but some one must do the work." He said, "I will pay my money. Further, before I would eat such grub as you have to eat, and sleep in such beds, I would get me another horse and wagon and camp out." But we can not do that for reasons we dare not say here.

Do not say but do and you shall have a crown of life that fadeth not away.

Now do not understand me to say that these are the conditions and the rule of Arkansas for there are many good homes in the State. But my blessed Lord while here on His mission went to the poor of this world to make them rich in glory. Praise the Lord! And while in the mission field He had no place to lay his hallowed head. He was our example. There are too many looking after the good things of this world instead of souls. May the Lord help us not only say but do.

Palestine, Ark.

* * *

BROOKLYN MISSION NOTES.

J. Kurtz Miller.

Our services are keeping up well during the warm weather. New names are being added each Lord's day to our Sunday school.

The home department Bible classes are meeting with much favor. Sister Howe is especially adapted for this kind of work. Our Saturday afternoon meeting for children of all ages and kinds, is a new feature of our work amongst children. It is remarkable how they are interested in this meeting. We did not ask them to bring pennies and nickels, but they do anyway, and have decided that the contributions of their meetings shall go towards the building of our church. What a good example these children are setting for you older people who have dollars, where they have pennies! We are informed that the other Sunday three hundred Catholic children brought \$400.00 to a single meeting for the building of their church a few blocks from us. Where is the zeal of the Brethren church, in comparison with this?

There are 801 Sunday schools in the Brotherhood with an enrollment of over 46,000. If the building of the Brooklyn

church could be gotten before the children properly, I know they would raise all we need to build. A single class of girls in the North Manchester Sunday school sends us \$3.00. Another in far off North Dakota sends \$2.57. Let each Sunday-school teacher give his class some inspiration along this line and it will surprise you what they will do for the Lord's work in Brooklyn, N. Y.

The Palmyra Sewing Society has a warm spot in many poor children's hearts for the many useful articles of clothing sent last month.

Also Bro. A. S. Kreider, of Annville, Pa., remembered us with a valuable box containing shoes for the poor. We appreciate your interest in our work, and ask a special interest in your prayers.

1377 3rd Ave., Brooklyn, N. Y.

* * *

A PEEP IN THE ORCHARD.

Ira P. Ebey.

Cherry, Plum, Peach, Pear, Apple, some fruit on all—Plums loaded, bushels gone to waste—Peaches and Apples going to waste for want of picking up. (Not many go to waste in our orchard.) Limbs are so heavy with fruit that many are broken off. Then there is a dead limb or branch that needs cutting off. It spoils the looks of any tree. It finally kills the tree.

The Church is God's Orchard. Opportunities by the bushels hang all around us, many of them fall and decay because some one near by did not grasp them. Many an old soldier has broken down energies and soon the whole tree will break down with fruit, and others gather it before it withers. Brother, have you any dead branches? The pocketbook is a dead branch on some trees, the lips on others, the hands and feet on others, but when it reaches the heart the Tree is gone.

Poplar Bluff, Mo.

Acknowledgments.

*All things come to Thee, O Lord,
And of Thine own have we given Thee.*

OFFERINGS are asked to sustain Missions on the frontier in the various parts of the United States under the General Board, to aid the forty-seven Districts of the Brotherhood in their respective fields, to support the work in Sweden, Denmark, France, Switzerland and India. The workers on the fields labor for a SUPPORT, the members of the General Missionary and Tract Committee give their service free.

It is of great importance that with each donation it be clearly stated,—the amount sent, for what fund, and to whom it be credited. Also do not let the sender FAIL TO SIGN his name plainly, giving full address, *even when he does not* wish his name to appear with the donation.

The General Missionary and Tract Committee acknowledges the receipt of the following donations from July 12 to Aug. 16, 1902.

World-Wide Fund.

INDIANA—\$297.04.

Congregations:—South Bend, \$14.95; Pleasant Valley, \$27.20; Lancaster house of Salamonie, \$31.04; Beaver Dam Creek, \$3.92; Oak Grove of North Liberty, \$1.55; Clear Creek, \$9.95; White \$50.02; Muncie, \$10.00; Near Sulphur Springs, \$10.01; Pipe Creek, \$18.00; Nettle Creek, \$40.45; Pyramont, \$11.60; Turkey Creek, \$11.55,\$ 250 24
Sunday school: — Solomon's Creek, \$3.60; Children of Goshen City, \$14.20; Young People's Meeting, of Goshen City, \$10.00, .. 27 80
Individuals:—Mrs. Mary A. Squires, Osceola, \$1.00; Daniel Karn, N. Manchester, \$2.50; Mar. Notice, A. G. Crosswhite, 50 cents; Mar. Notice, D. E. Hoover, 50 cents; Frances and Dollie Arnold, N. Manchester, \$2.00; Maria Howell, Greentown, \$2.00; John Snider, Shidler, \$5.00; Mrs. C. C. Wenger, South Bend, \$5.50, 19 00

OHIO—\$159.40.

Congregations:— Greenspring, \$13.00; Donnels Creek, \$4.33; Owl Creek, \$3.00; Silver Creek,

\$5.64; Chippewa, \$16.61; Mohican, \$8.04; Lick Creek, \$21.22; Danville, \$11.65; Maple Grove, \$14.56; Wooster, \$16.27; Greensprings, \$6.00; Ashland, \$21.76, ... 142 08
Individuals: — Samuel Orr, Chalfants, \$1.00; A Brother and Sister, Dayton, \$10.00; Mrs. Viola M. Myers, Jerry City, \$2.00, .. 13 00
Sunday school:—Logan, 4 32

IOWA—\$125.86.

Congregations: — Sheldon, \$21.25; Pleasant Hill, \$2.80; South Waterloo, \$68.89, 92 94
Sunday schools:—North English, \$2.00; Garrison, \$6.42, 8 42
Individuals:—Mrs. A. J. Shrader, Des Moines, \$2.00; D. W. and Jennie B. Miller, \$5.00; Elizabeth Delp, Laurens, \$1.00; A. E. West, Ankeny, \$5.00; S. F. Walker, Adel, \$1.50; S. Beeghly, Conrad, \$10.00, 24 50

PENNSYLVANIA—\$91.20.

Congregations:—New Enterprise, \$40.25; Back Creek, \$15.76; Bellwood, 78 cents; Hochstetler Church of Meyersdale, \$1.96, ... 58 75
Individuals:—A Brother, Norristown, \$5.00; S. S. Gibble and wife, Lykens, \$10.00; Jos. Holsopple, Indiana, \$1.45; Frank B. Meyers, Mt. Pleasant, \$1.00; A Brother and Sister, Scalp Level, \$10.00; A Friend, Abbottstown, \$5.00, 32 45

NORTH DAKOTA—\$71.56.

Congregations:—Turtle Moun-

tain, \$17.31; Salem, \$24.25,.....	41 56	Crumrine, Kleburg, 50 cents,...	1 45
Individuals:—W. H. Slabaugh, York,	30 00	OREGON—\$0.50.	
ILLINOIS—\$68.03.		Individual:—A Sister,	50
Congregations:— Pine Creek, \$30.41; Waddams Grove, \$15.70; Yellow Creek, \$10.20,.....	56 31	Total for the month,.....	\$ 935 29
Individuals: — A Sister, Ellisville, \$5.00; B. A. Beckner, deceased, Virden, \$5.38; Cora Miller, Leeseburg, \$1.34,.....	11 72	Previously reported,	4479 26
MARYLAND—\$33.00.		Total for the year thus far, ..	\$5414 55
Congregation: — Beaver Creek,	33 00	India Mission.	
IDAHO—\$30.00.		ILLINOIS—\$35.75.	
Congregation: — Nezperce, ..	30 00	Congregations:—Lanark, \$29.64; Mt. Carroll, \$6.11,.....	35 75
VIRGINIA—\$12.58.		NORTH DAKOTA—\$10.00.	
Congregations: — Valley House, Nokesville, \$8.93; Pleasant Hill, \$1.05,.....	9 98	Individual:—H. H. Slabaugh, York,	10 00
Sunday school:—Boston,	1 60	ILLINOIS—\$6.11.	
Individual: — G. W. Shaffer, Singers Glen,	1 00	Congregation:—Mt. Carroll, ..	6 11
NEBRASKA—\$10.18.		PENNSYLVANIA—\$4.39.	
Congregation: — Beatrice, ...	10 18	Sunday school:—Lewistown, ..	4 39
MISSOURI—\$8.35.		WASHINGTON—\$1.70.	
Sunday school:—Mound,	5 55	Individual: — A Sister, Hartland,	1 70
Individuals:—A. P. Peterson, Reeds, \$2.30; Mary A. Cox, Sweet Spring, 50 cents,	2 80	Total for month,	\$ 51 84
KANSAS—\$8.00.		Previously reported,	1045 21
Congregations: — Pleasant View, \$2.00; Brazilton, 50 cents, ..	2 50	Total for year,	\$1097 05
Individuals:—Mar. Notice, C. H. Brown, 50 cents; Two sisters, mother and daughter, \$5.00,.....	5 50	INDIA ORPHANAGE.	
MICHIGAN—\$6.52.		ILLINOIS—\$44.64.	
Congregation: — Little Traverse,	3 85	Sunday school: — Mattie Shick's class, Elgin, \$8.36; Franklin Grove, \$11.28,.....	19 64
Sunday school:—Campbell, ...	2 67	Individual:—Mary C. Lahman, Franklin Grove,.....	25 00
ARKANSAS—\$6.00.		PENNSYLVANIA—\$17.31.	
Congregation:—St. Francis, ..	5 50	Sewing Circle: — Sisters at Waynesboro,	12 00
Individual:—Mar. Notice, F. H. Bradley,	50	Sunday school:—Huntsdale, ..	5 31
COLORADO—\$3.15.		IOWA—\$12.00.	
Congregation: — Denver,	3 15	Congregation: — Harlan,.....	4 00
TENNESSEE—\$1.47.		Individual: — S. F. Walker, Adel, \$3.00; A Neighbor, Yale, \$5.00,	8 00
Congregation:— Good Hope, ..	1 47	NORTH DAKOTA—\$10.20.	
WASHINGTON—\$1.00.		Individuals: — Children at Kenmare, per Lydia Farland, 20 cents; W. H. Slabaugh, York, \$10.00,	10 20
Individual:—Esther A. MacDonald, Port Townsend,.....	1 00	OHIO—\$10.00.	
TEXAS—\$1.45.		Individual:—A Brother and Sister, Dayton,	10 00
Individual:—Mrs. S. M. Bowman, Saginaw, 95 cents; M.		NEBRASKA—\$9.60.	
		Sunday school: — South Beatrice, \$7.60; Six Children, Beatrice, \$2.00,	9 60

INDIANA—\$3.75.

Mission Society:—Sisters' Aid
of North Manchester, 3 75

KANSAS—\$2.00.

Individuals: — Mary More-
lock, Lyons, \$1.00; Isadore Wei-
rick, Wichita, \$1.00, 2 00

MICHIGAN—\$1.00.

Individual:—G. E. Messner,
Lake Odessa, 1 00

CALIFORNIA—\$0.40.

Individual:—A. A. Neher, San
Dimas, 40

Total for month,\$ 110 90
Previously reported, 404 55

Total for year, thus far, ...\$ 515 45

INDIA FAMINE FUND.

INDIANA—\$46.38.

Congregations: — Santa Fe,
\$5.86; Walnut, \$21.13,\$ 26 99

Sunday schools:—Bethel Ju-
venile Bible Class, \$1.37; Pleas-
ant Valley, \$15.02, 16 39

Individuals:—Mary A. Miller,
and Laurens Humbarger, Chu-
rubusco, \$2.00; Mrs. E. A.
Squires, Osceola, \$1.00, 3 00

IOWA—\$44.41.

Congregation:—Lake Park, .. 8 16

Sunday schools:—Isabel Mil-
ler's class, South English, \$1.00;
Coon River, \$30.25, 31 25

Individual:—A Neighbor, ... 5 00

OHIO—\$21.40.

Congregation: — East Nimi-
shillen, 9 40

Sunday school:—East Day-
ton, 1 00

Individuals: — Grandmother
Darst, Dayton, \$1.00; A Brother
and Sister, Dayton, \$10.00, 11 00

KANSAS—\$12.35.

Congregation: — Navarre, ... 10 35

Individuals:—Mary Morelock,
Lyons, \$1.00; Isadore Weirick,
Wichita, \$1.00, 2 00

ILLINOIS—\$12.02.

Sunday school:—Bessie H.
Pfoutz's class of Franklin Grove
Sunday school, \$6.38; Emmert,
\$4.64, 11 02

Individuals: — A Brother and
Sister, Mt. Morris, 1 00

LOUISIANA—\$9.00.

Individuals: — Brethren and

friends at Welsh, 9 00

OREGON—\$2.75.

Individual: — A Sister, 2 75

VIRGINIA—\$1.15.

Individuals: — Brethren Den-
nis and Weimer, Midland, 1 15

Total for the month,\$ 149 46

Previously reported, 2466 49

Total for year thus far, ...\$2615 95

Washington Meetinghouse.

PENNSYLVANIA—\$1.00.

Individual:—Frank B. Myers,
Mt. Pleasant,\$ 1 00

Previously reported, 4 59

Total for the year thus far, ..\$ 5 59

Porto Rico.

PENNSYLVANIA—\$3.13.

Sunday school:—Dry Valley, ..\$ 3 13

Previously reported, 5 35

Total for year,\$ 8 48

China's Millions.

PENNSYLVANIA—\$13.06.

Missionary society:—Waynes-
boro,\$ 13 06

OHIO—\$6.57.

Congregation: — May Hill, .. 6 57

Total for month,\$ 19 63

Previously reported, 80 67

Total for the year,\$ 100 30

Brooklyn Meetinghouse.

PENNSYLVANIA—\$12.25.

Individuals:—Eli Cassel, Nor-
ristown, \$2.00; Phoebe Zook,
Mattawana, 25 cents; Miriam
Gray, Warrior's Mark, \$5.00;
Emma C. Reitz, Friedens, \$5.00, 12 25

NORTH DAKOTA—\$10.00.

Individual: — H. H. Slabaugh,
York, 10 00

VIRGINIA—\$5.25.

Congregation:—Cheat River, .. 5 25

IOWA—\$5.20.

Sunday school:—Coon River, .. 5 20

INDIANA—\$7.00.

Individuals: — Jacob Ahner,
Ft. Wayne, \$2.00; Sister Colgla-
zer, Ft. Wayne, \$2.00; Lavina
Browers, N. Manchester, \$3.00, .. 7 00

IDAHO—\$5.00.

Individual: — Rebecca Puterbaugh, Nampa, 5 00

ILLINOIS—\$4.00.

Individuals: — A Brother and Sister, Elgin, 4 00

CONNECTICUT—\$1.00.

Individual: — Amanda Pier-son, Essex, 1 00

Total for month,\$ 49 70

* * *

REPORT OF BROOKLYN MISSION FOR JULY 1902.

Balance,\$ 80
Mission Board, 100 00
Brooklyn Sunday school, 8 33
Pleasant Valley church, N. Dak.,. 2 57

Total,\$111 80

Expenditures.

Rent and janitor,\$ 47 00
Gas, oil and fuel,..... 8 00
Bibles for Sunday school, 4 50
Living fund, 35 00
Car fare and express, 3 50
Medicine, 2 00

Total,\$110 00
Balance,\$ 1 80

Largest. Average.

Sunday school,108 104
Preaching, 70 63
Bible Class, 38 36
Prayer Meeting, 38 34
Calls, 80
Baptized, 4

J. K. Miller.

1377 3rd Ave.

* * *

REPORT OF CHICAGO MISSION FOR JULY, 1902.

Receipts.

Balance,\$ 4 01
West Otter Creek S. S. Girard, Ill., per Amos Brubaker,..... 7 00
A Brother, 10
Mission Board, 30 00
E. R. Wimer, Salem, Oregon,.... 1 50
Belle Whitmore, Lanark, Ill.,.... 1 00
Belle Whitmore, Lanark, Ill., (for Fresh Air Fund), 1 00
E. Ginder, South Whitney, Ind.,... 20
Grace E. Messner, Lake Odessa, Mich., 1 00

Mary Lahman, Franklin Grove, Ill., 10 00
Return of loan of Dec. 31, 1901,.. 5 37
A Sister, Chicago, Ill.,..... 25
A. C. Young, Eaton, Ind.,..... 1 00
Bro. Humbert, Flora, Ind.,..... 60
Industrial School, 6 92
Total,\$69 95

Expenditures.

Living fund and street car fare,..\$35 60
Industrial Material, 1 36
One boy's suit, 1 50
Stamps, 60
Rent, 10 00
Gas, 1 45
Loan, 4 00
Incidentals, 10 63

Total,\$65 14
By balance Aug. 1, 1902,..... 4 81

Total,\$69 95

Miss Cora Cripe.

660 S. Ashland Ave., Chicago, Ill.

* * *

Children's The Chinese believe that
Animals in every year is governed by
China some animal. They have
twelve animals to rule the
years. This is the list of the respective
animals for the last set of years:

1. Rat,1889
2. Cow,1890
3. Tiger,1891
4. Rabbit,1892
5. Dragon,1893
6. Serpent,1894
7. Horse,1895
8. Sheep,1896
9. Monkey,1897
10. Cock,1898
11. Dog,1899
12. Pig,1900

In the year 1901 the list began over again. Every child belongs to the animal that rules the year in which he was born. When their parents betroth them, they consider whether the boy's animal can live peaceably with the girl's animal. A boy whose animal is a tiger can not marry a girl whose animal is a sheep, because the tiger might eat the sheep, and then the girl would die. If the girl's year belongs to the dog and the boy's year belongs to the cock they can never live in peace, because dogs like to run after chickens.—Missionary Review.

The Missionary Visitor.

Vol. IV.

OCTOBER, 1902.

No. 5.

“ISIKIN DIA, SAMA IGAMA ITU.”

BY W. F. OLDHAM.

BE just to the cause of Missions. Let it make its appeal to your heart and conscience. Do not hesitate to face its tremendous facts. As one of the many incidents illustrating how the glorious work goes forward, read



MISSION SCHOOL IN MALAYSIA.

the following just before you make your contribution. Help to send the light into the dark places of the earth.

Charles A. Gray came to us from Zanesville, Ohio, in June, 1889. As we looked upon his stalwart, manly form walking up the road to our Mission Home in Singapore, we said: “He looks big enough and strong enough to last awhile.” The day after his arrival he entered the Anglo-Chinese school, where we were hard pressed for teachers, and as the boys looked

upon his strong, muscular physique and heard his deep, sonorous voice, there was great quaking in a hundred little hearts, for an Oriental child's idea of a school-teacher is that his main vocation is to ply a cane. "And if Mr. Gray should thrash us, whatever should we do!" whispered a little fellow to me quite confidentially on the afternoon of the first day.

But very soon all fears were allayed. This large muscular man was as tender-hearted as a woman, and within a week the great delight of the boys was to cluster around "Master Gray," as they called him, and often "Sankey's hymns" would be sung, and often would the new teacher in deep but tender accents tell these thronging schoolboys of his own country and the schools he had taught there, and how his boys had been converted, and what deep interest Jesus the Savior of men had in all boys, and how they, too, could be "God's servants—nay, more, God's sons." He was truly wise and faithful, and gave himself heart and soul to the work that was to his hand, and unlike many young missionaries, buckled to the work immediately instead of longing for those wider fields that always come to the man who is faithful in the work that is given him to do. Daily he grew in favor. Beloved by his fellow-teachers, winning the hearts of the pupils, within a month he seemed indispensable.

Six weeks from the day of his coming he complained he was not well. Dysentery set in. From the first he was carefully watched and tended by Dr. West, our medical missionary—we missionaries would not entrust him to any hands but our own. Night and day we watched by his bedside. Soon the disease was more pronounced; typhoidal dysentery, the doctor named it. We watched, we prayed, our hearts ached for the dear mother and father and loved ones in far-off America. Steadily, surely, the strong man, the beloved teacher was hurrying to the grave. The fact was that Bro. Gray had twice suffered from typhoid fever in America. No man with a predisposition to enteric complaint should ever dream of mission service in the tropics. He may be strong as an ox otherwise, but if weak here, let him stay in the temperate zone.

At last one morning Dr. West came to me to say Gray was dying. I hastened to his bedside. It was clear that our strong, manly missionary teacher was soon to go home. After an hour I returned to him. The dying man half sat up in bed. "Brother Oldham," said he, "I've dreamed a dream or seen a vision. I shall be well in an hour or two, and it will be on the other side of the river." He then asked to see the other members of the Mission, and as they came in he shook hands with each of them, saluting them by name. Presently he called me to him, and as I bent over him he kissed me, saying, "You will soon go to America; you'll see my mother. Kiss her for me. O, that will be sweet." Just then Sister Munson, our sweet singer from Toledo, Ohio, came in. The moment he saw her, said he, "Sister, sing." "What shall I sing, Bro. Gray?" "Sing 'Down



MISSION FAMILY IN MALAYSIA.

at the Cross.'” And with that he insisted we should all sing, and as best we could amid our choking tears and sobs we sang, the dying man looking upon us in turn, feebly clapping his hands together and singing,

“Down at the cross where my Savior died—
There, where for cleansing from sin I cried,—
There to my heart was the blood applied,
Glory to His name!”

Presently he stopped singing and said abruptly, “Where are the boys?” We remonstrated against that warm room being made warmer by bringing the boys in, but he would have them. As the boys filed in he took each one of over a score of them (boarders who lived with us) by the hand, and oh, how urgently he pleaded with them to give their hearts to God! “Boys,” cried he, “I am not dying; my Father is folding me to His bosom.” And those dear boys sobbed and wept around their dying teacher while they wondered at his faith and hope, saying, “We never saw anything like this before!” “Bro. Gray,” said one of us, “we’ll never any of us be afraid to die in Malaysia, for you are showing us how glorious it may be.” Said another, “Brother, you’re the first to go from our Mission band; you’ll find a few of our Malaysia people on ahead of you; and oh, my brother, we’ll send them along after awhile *by the thousand*.” Again he began to sing,

“Glory....to....His....name
Glory....glory....glory”—

and in a few minutes our noble-hearted, brave, good brother was gone, and next day we buried him beneath the green sod of beautiful Singapore, to rise again with Malaysia's redeemed ones. What a blow it was! How it staggered me! What did it mean! "Why this waste?" I cried, and amid blinding tears, with my own health well-nigh shattered, I could scarcely see God's hand.

A few days after this I took a steamer for Java. I went to meet with the Dutch missionaries in their biennial convention at Depok, just outside of Batavia. I took with me one of our boys who had seen Gray die. I wanted him to introduce me to the merchants of Batavia, so I might get more scholars for the school. The lad belonged to Batavia. When he reached home, his father and grandfather were delighted at the progress he had made, and to honor his teacher, made a great dinner to which they invited all their male relatives. We sat around a table which was furnished with all manner of viands—English, Dutch, Malay and Chinese dainties crowded each other. It was not safe to ask too many questions—you simply ate what was given you, asking no questions for *stomach's* sake. At the table I was placed in the seat of honor. The lad stood behind me to wait on me. The father sat at the other end of the table, while at my right sat the old grandfather—a very old and feeble man. Said my pupil just before we began to eat, "The Master always asks God's blessing on the food. We will pray." The company seeing me bow my head, did as I did. A blessing was asked in that heathen home in Jesus' name.



MISSION SCHOOL IN MALAYSIA.

Then all tongues were unloosed. Presently the father across the table from me, remarking on my prayer, began to tell a story. Gradually he raised his voice as the whole company grew interested in his tale. They forgot to eat. They laid down their forks and knives, and all eyes were directed towards the speaker and all ears were attentive. What do you think he was telling them? The story of our Bro. Gray; of how he had come to Singapore, his strength and kindness, his illness, the scene at his death bed. "And my son standing there knew him and loved him and saw him die; and oh, friends, do you know that man dying in a far strange land had no fears! He looked up and said the God of heaven was his Father and his Friend."

While he was speaking the old man at my side, the boy's grandfather, grew greatly excited. He was old and had fallen asleep the previous evening and had not heard his grandson tell the story. He now heard it for the first time. As he listened he looked from his son to his grandson. Then unable longer to keep still he stood upon his seat, seizing me with his left hand by the collar in his tremulous eagerness. Then turning to his guests, said he, "Oh, Sirs, did you ever hear tell of such a thing! A man not afraid to die! Singing praises to his God, and rejoicing instead of being overcome by fear! Have you ever heard it like this before? Hie Orang Christian betol, mana bolay dapat orang macham ini! (Sirs, where can you find men like *true Christians*!)" Then turning to me he solemnly adjured me—"Sir," said he "yonder stands my boy. He is the light of these old eyes—you have had him two years. When you return to Singapore take him with you. Continue to instruct him. But whatever else you teach him, 'Isikan dia same igama itu!'" ("Fill him up with this religion.")

It was to me a deeply inspiring scene. I began to see more clearly that my dear fellow missionary being dead was yet speaking most powerfully to hundreds of households where was being carried the news of how a Christian dies. Pray for the living, brethren, thank God for the dead, and let your faith be strong for the redemption of *Malaysia*. We are sowing precious seed there—the labors of the living, the examples of the dead. The harvest is sure.—*World-Wide Missions*.



ARE YOU GOING ?

BY JOHN R. SNYDER.

"Go ye therefore, make disciples of all nations."—Matt. 28: 19. R. V.

THE question which forms the title of this article is addressed to every disciple of our Lord Jesus Christ. The Master, just before ascending to the Father, saw fit to leave as a final commandment the great commission, all summed up in the one word, "Go." While given to the apostles, through

the Holy Spirit, it has been handed down through the ages and centuries to every believer to-day. And that we might ponder well this one thing is why we come to you with this question for an answer, "Are you going?"

The church is in need of a great awakening along the line of missionary work. The primary need is not men to go nor money to send them; but it is an awakened and consecrated membership, who are ready to say, "Here am I, Lord," "Send me;" then the men and money will be forthcoming. It is the need of the church members who will say in the spirit of the song

"It may not be on the mountain height,
Or over the stormy sea,
It may not be at the battle's front
My Lord will have need of me.
But if by a still small voice he calls
To paths I do not know,
I'll go where you want me to go."

Isaiah did not appear to be impressed with the importance of his mission until the Lord gave to him that wonderful vision and cleansed and consecrated his lips with the coal of fire from off the altar. So the church to-day seems to stand in need of a similar awakening, a broader vision of her mission, and that awakening and vision is hers if she will only claim it through the power of the Holy Spirit,—the coal from the altar.

To obey this command of our Lord, in its general sense, does not mean that every one of us is to go to India or China or Africa. The Lord may have use for us right at our door. It may be that He would not have us do active work in any mission field. It may be He would have us "tarry by the stuff," holding up the hands of those already on the field: or it may be He has given us a talent for making money to be used to His glory and honor. All these are means of answering the question, "Are you going?" Wherever He calls us we are duty bound to go if we love Him and desire to do His will.

If the call comes to us to lay our life on the altar of sacrifice in some foreign land it is ours to obey. It may mean pain and sorrow. It may mean want and distress. It *will* mean to preach always Jesus, the Lamb of God, who bears away the world's sin. It means the sentiment expressed in the old Moravian hymn,

"Lo, through ice and snow we press,
One poor soul for Christ to gain;
Glad we bear want and distress,
To set forth the Lamb once slain."

Yes, beloved, if *you are going*, it means sacrifice. It was sacrifice exemplified when "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have eternal life." And if we would be like Him we will follow in His steps.

In time of national peril when foes threaten the ship of state, young men flock to the front at what they term "their country's call." They are eager to be on the field of carnage. Fathers and mothers willingly give them up at the call of an earthly potentate. The Captain of the Lord's hosts has been calling out through the centuries for volunteers to give service in the Lord's army, to conquer the host of Satan. They respond slowly. They have wrought a mighty work. What might they have done had all been found at the front? Alexander Duff, after a long absence in the India field, came home in his old days to visit his native Scotland. He was invited to address the Free Church Assembly then in session there. In that thrilling appeal to the fathers and mothers of Scotland who withheld their sons and daughters from the service of the King of kings, but were proud to surrender them to the no less dangerous service of an earthly sovereign, he used these words,—“There is not a valley, nor dell, nor burning waste, from one end of India to the other, which has not a rivulet or stream that has not been dyed with the blood of Scotia's children. And will you, fathers and mothers, send out your children in thousands in quest of this bubble honor and perishable renown,—and prohibit them from going forth in the army of the great Immanuel, to win crowns of glory and imperishable renown in the realms of everlasting day?” At the conclusion of these words he sank to the floor utterly exhausted. He was carried to another room, and when he revived he asked to be allowed to return. They begged him to rest—not to expose himself to the labor so soon, but in vain. “I have but one life to give,” he said, “I must finish my work, I am not yet done.” Then leaning on the arms of two attendants he again entered the assembly room. There the snow-haired veteran of the cross gave his message. “Fathers of Scotland, they tell me you have no sons to give for Christ to poor India. Mothers, they say that you cannot let your daughters go to a darkened people. Can it be so? I am old and broken down in the service of the King of glory, but here I am ready to return to the dear souls far away in India. There shall my life blood be given for her people and her grass shall cover my grave.” This touching appeal went deep into the hearts of his hearers and a wonderful missionary revival spread over all Scotland as a result.

And in the same spirit we appeal to you, fathers and mothers of the Brethren church. Is it possible you have no sons or daughters to fight under the banners of King Immanuel? You have them for the marts of trade and business. You have them for the office and school room, yea, some of you have given up dear ones on the field of blood in carnal warfare. Can you still withhold, when even we are not our own, but have been bought, redeemed from sin, by the blood of Christ? The call is coming from far and near, for strong, sturdy laborers in the Master's vineyard,

“Hark the voice of Jesus calling,
Who will go and work to-day?”

Fields are white and harvests waiting,
Who will bear the sheaves away?
Loud and long the Master calleth,
Rich rewards He offers free;
Who will answer, gladly saying,
Here am I, send me, send me."

So we sing from day to day while the "Golden Grain" is passing into the great beyond. Oh, father, mother, "are you going?" In the sense that you are willing to lay a son or daughter on the altar and say, "Here, Lord, take what is thine, use them to thy glory."

To you, brother, sister, to you whom God has given an abundance of this world's wealth, we put the same question, "Are you going?" "What!" you say, "Am I going? leave my cattle, houses, farms, bankstock, factories, mines?" Yes, if the Lord wants you to leave these. He may want you to stay and increase this wealth for Him and His glory. This may be your way of going. Those who do go need to be sustained on the field and your part of this going may be to keep the treasury replenished. What we have is not our very own although we are often so forgetful that we use it as if it was all our very own. But let us listen to God speaking through His servant David in the 50th Psalm: "For every beast of the forest is mine, and the cattle upon a thousand hills . . . ; for the world is mine and the fullness thereof." No room there for "my farm" or "my vineyard." In the days of old, God had to call His people to an accounting because they robbed Him in tithes and in offerings, and His blessing is withheld. We are fearful to-day that his people are treading in the old paths of Israel. We perhaps wonder at times why we do not get the expected blessing when, perhaps, the reason is the tightened purse strings and the closed granaries. Open your hearts to the cry of the needy and see how the windows of the storehouse of blessing will respond. Or will we wait until it will be necessary for God to send another Malachi to pour out the divine thunderings against us? So to you, beloved, does the same call to "go" apply, through the dollars and fields and farms and houses, laid to your account with the Lord in the sending of His word to the "uttermost parts of the earth" and the blessing of the obedient child of the Master shall be yours, if you obey.

The Macedonian call is coming from far and near. From China's flowery shore to the storm-ridden coasts of Patagonia; from "India's coral strand" to "Afric's sunny fountains"; from the isles of the sea to our own home land the call is, "Come over and help us." Men, money, prayer, and service are needed. Our opportunity is here. Will we take it? and as we go up and down the hills and vales proclaiming a whole Gospel, untrammelled by man's devices, may we never forget that it is all summed up in one word, "Go." May we all answer the question in the affirmative and receive the blessing. Wherever our field may be, may we keep this one blessed promise

as our stay and anchor text, "Lo, I am with you always, even unto the end of the age." "Are you going?"

"Far and near the fields are teeming,
With the sheaves of ripened grain;
Far and near their gold is gleaming,
O'er the sunny slope and plain."

"O thou, whom our Lord is sending

Gather now the sheaves of gold;
Heavenward then at evening wending,
Thou shalt come with joy untold."

I'll answer, dear Lord, with my hand in thine.

Bellefontaine, Ohio.



MEDICAL MISSIONS.

BY O. H. YEREMIAN.

THE physicians have proved themselves of great value in the history of foreign as well as home mission work. It is to the point that many of our large cities have medical colleges which conduct their daily free clinics, and thus we find that many of the successful city missions have their own dispensaries, where through the knowledge and influence of a Christian doctor and the assistance of trained Christian workers, they succeed in reaching many a sick soul within a sick body, and point them to the source of everlasting "soul health" and salvation.

We only have to look at the methods used by Christ in His ministry to discover that He recognized that by relieving physical suffering a potent influence is exerted towards reaching the soul. He combined teaching in the synagogue with healing the sick. Large multitudes were attracted to Him through the performance of His miraculous cures. His compassion for their physical infirmities opened the doorway to their hearts, and inspired their confidence in His ability to heal their sin-sick souls. We read of Him going "about all the cities and villages, teaching in their synagogues and preaching the Gospel of the Kingdom, and healing every sickness and every disease among the people."

The disciples on being sent out to prepare the way for Him, received instructions to "heal the sick. . . . and say unto them the kingdom of God is come nigh unto you." The apostles in their efforts to establish the church followed the Savior's plan. What led to the preaching of that eloquent sermon at the Beautiful Gate of the temple, and the conversion of five thousand souls? Nothing more than the healing of a lame man by Peter.

To-day we can not heal in a miraculous way by a word or a touch, but we can make use of the natural means at hand, which result similarly, inas-

much as they bring ease and comfort to the patients. We often overlook the fact that during the period of sickness and physical suffering the patient is in a very impressionable state. Notice how, even in this enlightened America, people are grasping after everything that promises to give them relief from their pains, no matter how ridiculous or unreasonable the proposed method for curing may be. And if one of these sufferers happens to get relief, he becomes a zealous supporter of the healer and with strong testimonials declares to the world the great confidence he has in his benefactor. The physician has the opportunity of visiting many sick rooms where a minister is not admitted; and even if he were admitted the suggestions of the doctor would take the precedence and would be readily carried out. Is it difficult to see what a great amount of good a Christian doctor may be able to do, when all these advantages and opportunities are at his command?

The mission boards of the various religious denominations have recognized the usefulness of the doctor, and as a result many medical missionaries have been sent and numerous dispensaries established. The prevalent ignorance on the subject of the human body, its diseases and their treatment, which exists in heathen lands, appeals very strongly to those who by personal experience know what it is to suffer pain. Many and ridiculous are the various means employed by the native doctors of heathen lands. The wearing of charms, the burning of fire, and the administration of various compounds containing stones, shells, the excretes of certain animals, the tusks of elephants, etc., form a small part of the large list of curious remedies that make up their pharmacopœia. A medical student from Calcutta offered me a compound which they use in India for the cure of dyspepsia and similar gastric disorders. On examination I found it to contain anise, cloves, ginseng, the bark of various trees, and the shells of different nuts such as hickory, walnut, etc., all roughly mixed together. A favorite method is the performance of the sorcerers. These worthies with their drums, cymbals, and other musical instruments try to make as much noise as possible in the hope of driving away the evil spirit, which they consider the cause of many diseases. When we compare these methods with the superior knowledge of the science of medicine which our modern American and European physicians possess, it is not difficult to conclude that many are the opportunities of the medical missionary.

The most frequently employed method for doing medical mission work is through the medium of the dispensary. Here the sick, who come from far and near, receive treatment for their various diseases. It is customary in many of these dispensaries to conduct some public or private religious work among those who are "waiting their turn" to see the doctor. Residence visiting is done among those who are bed-fast, but it is usually preferable to have all those who can to come to the dispensary, for here they get into a religious atmosphere which directs their minds to looking after the welfare of their souls. The hospital affords another medium for reaching these people. With

increased facilities both in the medical as well as the spiritual field it is an efficient factor in the salvation of many souls.

Many have choice talents in the direction of healing, which should be consecrated to the Master's use. Medical Missions will afford the opportunity to employ these "special gifts" in the service of Christ and humanity.

Batavia, Illinois.



A BURNING QUESTION.

BY STEVEN BERKEBILE.

WE read in the Sacred Volume, that "if any man have not the Spirit of Christ he is none of His."

Several questions at once present themselves: What is the Spirit of Christ? How can I be one of His?

If Jesus were here on earth, what would be His feeling toward those without? And how much effort would he put forth to win them to God?

To answer these questions we need but glance over the sacred pages and see what it was when He was here on earth, for He is the "same Christ, yesterday, to-day and forever."

The church is represented as the "body of Christ," and members of this church or body must have the same Spirit, to carry on the work He began.

1. The Spirit of Christ is active.

When but a boy he said, "Wist ye not that I should be about my Father's business?" A true business spirit is necessarily active. Later in life He tells His disciples that He must preach the Gospel to other cities, for, "for this cause came I into the world."

Have all the cities had the *whole* Gospel preached to them? *Certainly not.*

Some one says they will not accept; but Jesus taught even where He was rejected, and *some* believed. And so they will to-day. Will we neglect the cities when Jesus did not?

Many of the young from the homes of the Brethren are coming to the city, and we must establish the true doctrine and church homes in the cities or in time lose many strong young workers.

There are comparatively few of our churches in them wherein primitive Christianity may be boldly taught.

Why this condition? Let us as Christians take the words of David as our motto: "I will not close my eyes in sleep, until I find out a place for the Lord, an habitation for the mighty God of Jacob."

The Master told some who were perhaps envious of His active spirit, "My Father worketh hitherto and I work." But many say, "I cannot do anything." "Perhaps you cannot sing like angels, or preach like Paul, but

you can tell the love of Jesus, you can say, He died for *all*." And God has given us different ways of telling it. You may not be able to tell much, but perhaps God has blessed you with this world's goods, and asks you to consecrate it to Him, and thus share the blessings with those who have the gift to tell the "Good News."

"God so loved . . . that He gave." Jesus possessed this Spirit.—*Am I one of His?*

2. The Spirit of Christ is submissive. "Not my will but thine be done" were the words of Jesus. He now gives us the will, "Go ye into *all* the world," etc., and if we have His spirit we must "Go" and "Teach all things."

But some who ought, and would like to "Go" cannot because of a lack of means to send; Jesus says, "Muzzle not the ox that treadeth out the corn." There are two ways of doing this, and either way is contrary to the Spirit of Christ. First, to withhold the necessary means, and thus hinder the work. Second, to pay so much to one that he feels under obligations more to the man that helps him, than to God, and tells the story to tickle the ear, rather than please God, lest he destroy his income.

Because of fear of the second condition we may be withholding the hand and thus rob God.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." It is true, as some say—"Bring ye all the tithes into the storehouse . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing; that there shall not be room enough to receive it." Mal. 3:16.

3. The Spirit of Christ is helpful. He says, "I would not that any should be lost, but that all should come unto me and be saved." The object of Christ's coming was the salvation of the world, and He is now with us and in us in proportion as His Word (which is the power of God unto salvation, to every one that believes) abides in us. And the more faithful we are in carrying it forward the more we show to the world that we love the Father and have the spirit of His Son, who said, "But that the world may know that I love the Father; and as the Father gave me commandment, even so I do." John 14:31.

Jesus told His helpers to "pray the Lord of the harvest to send more laborers into the harvest field."

"For the field is white unto harvest." O, the precious sheaves that are going ungathered.

Let us, as the prophet Isaiah, get a view of God, then of self, and be assured that there are yet live coals on the altar to purge us, that we may consecrate our *all* to Him "who is our life," then, when He shall appear, we shall be like Him.

839 Leonard St., Fostoria, Ohio.

Editorial Comment.

SINGAPORE.

The scene of our illustrated article in this issue is found on the island of Singapore, one of the East India group and lying close to the southern extremity of the Malay peninsula. The island is about twenty-seven miles long and fourteen miles wide. It is separated from the main land by a strait about three quarters of a mile wide. Great Britain has control of this with other islands in that part. The main town on the island is Singapore, where the government offices are located. The climate is warm but not unhealthy. While other denominations had settled here and made an effort at establishing missions, in 1889 the Methodist Episcopal church (North) entered the field with vigor and at present have well established missions and schools. The illustrations are given to show what progress they are making in the work.



THE MACEDONIAN CRY.

The heathen are perishing; onward they go
Fast as the clock ticks, downward to woe;
You who have money, O will you not give,
That the souls of the perishing heathen may live?

The Lord can convert them without you,
'tis true—
Or your perishing wealth—for all things he can do;
But yet, this great honor is part of his plan,
That he will accept the poor service of man.

O, wonderful honor, and ecstatic bliss
For those who're engaged in a service like this,
The wealth of the world is like bubbles that break,
Unless it be used for the dear Master's sake.

PRIZE SEEKERS.

The following is the list of those who sought the prizes offered in the Gospel Messenger some weeks ago. The first prize is a copy of Bro. D. L. Miller's new book, "The Eternal Verities." The second Bro. Stover's forthcoming book on India. For the next fourteen we have copies of parts of the Gospels in the Gujarati language which we propose to send. The two books will not be ready to mail for some weeks but the Gospels will go forth shortly.

No. Subs.

Bessie Reasy, Lincoln, Nebr., aged 14,	50
Lelie Castle, Lincoln, Nebr., aged 13,	45
Chas. I. Driver, Weyers Cave, Va., aged 10,	44
Arthur Miller, Waterloo, Iowa,	40
Mary P. Geltmacher, Rohrsersville, Md., aged 11,	40
Verda B. Haynes, Kendallville, Ind.,	30
Ella Biever, Lebanon, Pa., aged 8,	30
Roy F. Lineweaver, Rockingham, Va., aged 11,	30
Ralph B. Heisy, Lebanon, Pa., aged 8,	30
M. Vivienne Harris, Mulberry Grove, Ill., aged 8,	26
Mary E. Wolf, Johnsville, Md., aged 12,	25
Rena B. Western, Knightly, Va., aged 10,	21
Guy S. Lovegrove, Creighton, Mo., aged 12,	21
Benj. R. Fox, Shady Grove, Pa., aged 12,	21
D. Saylor Weybright, Double Pipe Creek, Md., aged 9,	20
Perry Lee Sampson, Clifton Forge, Va., aged 11,	20
Sallie Maxey, Peru, Nebr.,	16
Chas. Beasley, Canton, Ohio,	15
Harold Fercken, Mt. Morris, Ill., aged 14,	12
Clara Albright, Grundy Center, Iowa, aged 13,	12

Helen Tarbutton, Johnsville, Md., aged 1411
Lloyd Q. Findley, Johnstown, Pa., aged 8,11
Ora P. Robertson, Winston Salem, N. C., aged 12,10
Lawrence E. Snyder, Dayton, Ohio, aged 11,10
Mary Hershberger, Everett, Pa., 9
Susie E. Shafer, Garrison, Iowa, aged 14, 6

THE SUNDAY SCHOOLS OF MIDDLE PENNSYLVANIA.

Bro. Van Dyke and I had a very pleasant visit to the Sunday schools of Middle Pennsylvania. I visited every school except one, and that one made no appointment for us. The interest is very good. Every thing seemed just ripe for such a movement. Some of the schools have already gathered their quota for one year. One school whose collections for the entire year last year amounted to only \$6.75 raised in one collection for this purpose over \$9.00. Everywhere doubt as to our ability to support a missionary has given place to the question, "Why can't we support several as well as one."

It is painful to leave the schools of Middle Pennsylvania but I rejoice that I go as their representative to extend this work even into India.

Jesse Emmert.

Waynesboro, Pa., Sept. 9.

LUMBER AND MINING REGIONS.

There seems to be no end of promising missionary fields in the United States. Of recent years the lumber and mining regions of the North and Northwest have come under special notice. It is estimated that in the lumber camps alone are 60,000 men who hear not the Word. They spend their days in hard labor and their evenings often in card playing and kindred evils. But for the most part all these men are from good

homes and have left Christian influences back which still have a hold on their lives. They are not men who have to be taught the first principles of Christianity or urged to leave their idols and false teachings. Lingerings in the bosoms of nearly every one are the prayers of sainted fathers and mothers of earlier days, and what is needed is some kind, devoted, sympathizing servant of God to quietly move in among them, place a little tinder of God's Word upon these smoldering embers of memory, fan gently by love's prevailing influence, and a flame of profession and service is bound to spring forth. To enter these camps and begin work, does not mean to wait for another generation before fruits will be reaped. These lumbermen respond readily to Christian influences and a prosperous church could, under the blessing of God, be established in five, ten or fifteen years. The work thus begun would go on into other camps and in a short time the lumber regions would finally be reached. Where among the Brethren shall come forth he who will be an apostle to the lumbermen of the North and Northwest?

SPRING RUN CHURCH MISSION.

Brother D. E. Eshelman is in charge and in a late letter he says, after subscribing for the Visitor, "Our mission is moving along nicely both Sunday school and church. For this we thank the Lord and press on for the prize which is alone found in Christ our Lord."

THE LITTLE TOTS.

While Bro. Miller was visiting in the State of Washington he visited in the home of a dear brother who is working hard and receiving moderate wages and takes all he can make to keep his growing family. The brother, though full of missionary spirit is not able to go or to send. Yet he is doing what he can. He

is teaching his children properly and imparting the spirit of giving to them. Bro. Miller says, "His three children, two, four and six, toddled up to me and gave me this money to feed the poor babies in India. The two older gave me five cents each and the little one one cent."

Though brought up through the avenues of limited means, these children have the benefit of two things,—the proper training of godly parents, and the wholesome influence of having to sacrifice in order to give even the smallest amount.

And what is true in this family is true in hundreds of others over the Brotherhood. God is keeping watch above His own and out of these homes will arise a generation of workers, whose zeal and effort in spreading the Gospel will be such as to reach to the uttermost parts of the world.

THE RACE FOR A PRIZE.

Bro. Miller and Bro. Stover's offer made in the Gospel Messenger some weeks ago, while appearing but once, caught a number of eyes and a goodly number of young people made an effort to secure a prize. So nobly did each one work and with such good success considering the community in which each labored that all deserve the commendation of having their names and ages printed, even if all did not get a prize. It is a little surprising that both books go into Lincoln, Nebraska. The agents there must have worked faithfully to secure among outsiders the number of subscriptions they did. The one from Virginia, standing third, made an extra effort as can be seen from the territory he canvassed. And so we might go down the line commenting on a good feature in every one's effort.

To know that one did his best is a prize often not secured in life and yet worthy of attainment every day of life.

These little workers will not soon forget their race. Coming in their tender

years it is perhaps one of their first struggles in life's battles. They have all begun well. And when years come to each one of them, and the larger battles are to be fought by their larger experience and greater strength, then may they prove still more valiant for the cause of truth and right.

SEPTEMBER ISSUE INSUFFICIENT.

It is to be regretted that there were perhaps three hundred or more subscribers whose names came in about the 10th of September for whom we had no copies of the September issue of the Visitor. We did the best that could be done, sent them copies of earlier numbers and make this explanation so that those receiving other than the September issue may know the reason. We shall seek not to have this occur again.

THE LAST ONE THE BEST.

To-day, Sept. 7, I read the September Visitor. We have read three numbers now and I feel they must not go any longer unrecognized; so I write what is in my heart about them. I thought the first one good as a beginning, I liked the second number better, and this last one best so far. Perhaps my interest in the welfare of the paper from first to last number has grown correspondingly, for I can assure you I am anxious to keep it going in its present form. I must tell you of my experience with the second number. It was Sunday morning and I was at home. I sat by an open window and read. I read one article and then another, then the third and then the tears began to come because I was doing nothing and could not see our way to do much, if anything, in a cash way, beyond our home mission here. As I looked out over the fields, I thought how good the Lord was to us with it all, and then I remembered if I could not give money, I could pray His blessing on

this little paper that it might be an instrument for Him in sending out such missionary influence far, even so far, that no one could ever measure the good it might accomplish. It was a poor offering, I know, but it was heartfelt, and to-day when I read this last number, I felt it was not in vain.

My husband and I want to see the Visitor do well, for it is the only missionary glimpse we get here of that nature, and we need it. I am sure, too, that it is true in many places.—A Sister, Okla.

SISTER MARY N. QUINTER IN CHICAGO.

Sister Mary N. Quinter, of Huntingdon, Pa., daughter of our dear departed Eld. James A. Quinter, spent the summer in the children's mission in Chicago. For some years her heart has been turned to this kind of work and when there was an opening for her to spend a few months in the mission she gladly accepted. After a short stay she expressed willingness to enter regularly upon the work and such arrangements have now been completed. While the mission in many respects has presented new phases of service to her, she has shown herself equal to every duty assigned to her, and the church is glad to have her helpful presence and smile. Sister Cora Cripe and Sister Quinter have been doing some earnest and effectual work this summer.

SURPLUS.

Already the Committee of Arrangements has forwarded \$2,000 as surplus of the late Annual Meeting. How much more is back has not been reported. But be this much or little, this committee has proven that with good weather, a

large crowd and proper management, all of which were conspicuously present at the meeting, a Conference can be run on a self-supporting basis without the rebate privileges often accorded by railroads. Whatever the friends of a meeting, such as the railroads or the city where the meeting is located, may do, is always appreciated. However, the Committee of Arrangements deserve special commendation for what they accomplished this past year under such favorable circumstances.

HOUSES FOR NORTH CAROLINA.

Bro. N. N. Garst, of North Carolina, says the time is not far distant when, if he is going to continue the preaching of the Word, he will have to have meetinghouses of his own in which to preach. He says that as soon as he commences to press the doctrine of the Brethren too closely the people are not satisfied to stay away, but bring pressure to bear upon the directors to close the schoolhouses against him. This is but a natural course that opposition would take. But why not put up some houses where our workers in the South are holding forth? The price of a house in the North would more than cover the price of two or three in the South, and the presence of a place of meeting would add wonderfully to the influence of the Word upon the community. The proposition is not only worthy of thought, but will have to be met fair and square at no late date.

"Have you sent out the September number of the Visitor? We did not receive it yet. Folks are inquiring for it. It takes with our people."—J. Kurtz Miller, Brooklyn.

Missionary Comment.

Slow, Stingy Means

Being more and more impressed with the need of spreading a whole Gospel among the people, "not only abroad," but everywhere at home, and "having in my estimation about the only Gospel worth spreading," I have long been grieved at the slow, stingy means used. Many rather add farm to farm than give according as God has prospered them. They like most people can not believe God in Ps. 1: 3-5 and Mal. 3: 10, beside all the other manifestations of his love "with great and precious promises not only to give us all things," but to save us from losses, "healing our sicknesses and bodily infirmities," as well "without cost or price." Some churches in our city I know pay from \$3,000 to \$5,000 per year for running expenses, and yet raise \$300 to \$500 for missions. They have a membership of 250 to 400 perhaps. Now we being a people of simple, plain habits, saving from one-half to three-fourths of the above sums in running expenses, should not only double but treble and more our giving for the spread of the Gospel. Where in some cases we have sitting behind the pulpit several or more ministers listening to one preach, we could and should have new missions started in every church community and opening up new country. There is yet much here, east and west, in which our principles have never been taught as they should be. There are always those who are waiting for truth and righteousness, right-living and a departing from sin. If we, as a church, would only set ourselves to work, as we ought, furnishing the means as we readily could, helping our ministry as it is only our duty to do, so they can give their time to the ministry instead of making tents.

May God help each one to see what we owe and quit robbing God. Our responsibility is great as well as our accountability.—A Brother, Norristown, Pa.

Too Late

Many people get the Missionary Spirit when it is too late. This was forcibly brought to my mind, while reading the article in the Messenger, a few weeks ago, which told of a man who was confined in a well several hours, and after being rescued by his friends he had a strong desire to become a minister.

Why did he not have this desire before the disaster befell him? The answer to this question may be the answer to many of like character.

Why do people put off the salvation of their souls until disease or accident bring them to death's door?

Why do people who say there is no God call on him when they realize they have not long to remain in this world?

Why do those who never give aid to the missionary cause become willing to give it abundant support when Providence lays upon them the hand of sickness, and they see with new eyes and know all their earthly possessions must remain on earth?

I believe the answer to these questions is: That people get too far away from God, they forget his power and their own weakness. They think and talk more of earthly things than of heavenly things, thus becoming cold, careless, and indifferent to the cause of the Master, thus requiring some powerful or unusual manifestation of Providence to cause them to realize their position. But often it is then too late. Their life's work is done, their open grave looms up before their mental vision, every opportunity is past.

How willingly then would they give a word of cheer to the downcast, lend a helping hand to the fallen, help spread the Gospel in their own country or lend aid to foreign missions, but alas, their life's volume is closed and the account stands as it was made during life. No

credits will be inserted by Him who keeps the records.

Now the question arises, What is a remedy for this procrastination and inactivity in so many people.

Possibly many things would aid, but the most important I believe is to get the people to read and study the "Book of Books," to see in nature about them the various manifestations of supreme power, to get them to be thankful for life, health, strength, food, neighbors, friends, and the Gospel. Then they will begin to act and do something for the spreading of the Gospel and will do some good for mankind before it is forever too late.

Each one may ask this question for himself, Have I the Missionary Spirit yet or shall I wait until it is too late?

Let everyone of us awake from our lethargy and look about us, for the fields are white already to harvest."—O. D. Buck, Franklin Grove, Ill.

Thirty-six New Workers

In Christ's name thirty-six new workers for the foreign field next year can be accomplished. I hear a mighty chorus of "How?" By the Sunday schools of each District in the United States following the noble example of the Middle District of Pennsylvania. It is simple, it is easy; it is not too much to be expected if we have the love of souls burning in our hearts. Will not the Sunday-school workers and especially the District Secretaries take up the matter without a moment's delay, and let it not rest until it is a realization? What a work for Christ! Is it not worthy of your effort?

There are thirty-seven State Districts, and some could support two missionaries easier than others could support one; but should the remaining thirty-six do as well, as has the one, the result could be accomplished.

The support of a worker in India field is \$280 per year, and I am sure the board and the workers in India would welcome the whole number there, and then they

would be as nothing in that land of idolatry. However it might be wiser to enter other fields.

Should the money which is now collected from Sunday to Sunday in our schools be applied to this work there is hardly a District but what could raise \$250 per year from this source alone. But some one says, "Where would we then get the money for our supplies?" Let me answer that in many of our best schools, even now, the supplies are either paid for from the church treasury or else by special collection, while the children's money is used for benevolent work. This is as it should be, and if the Sunday schools of each District had a representative of their own in foreign fields, who would keep them informed as to his work, the children would fill the contribution boxes to overflowing with their earnings. The children have the true Missionary Spirit, even if some of the older ones do not, and this would be their opportunity and, rest assured, doubting Thomas, that they will be equal to the task. A move is already on foot for even the comparatively weak District of California and Arizona to raise funds for a worker to be sent out, and I believe they will succeed.

May each District have a representative in the foreign field ere 1903 shall close! These are wonderful times in which we live, and we must do wonderful things for the spread of this blessed Word!—J. Overholtzer, Colton, Cal.

The Visitor grows better each issue. Especially do I want to commend the "Missionary Comment" department which I found especially interesting.—John R. Snyder, Bellefontaine, Ohio, Sept. 8.

The Missionary Visitor is full of the Holy Spirit and I like it. The editorial "An Unwelcome Burden," in the September issue is very good and much to the point.—J. E. Mohler, Des Moines, Iowa, Sept. 8.

Reading Circle.

CIRCLE MEETING PROGRAMS. FOR OCTOBER.

October 5.

Topic.—Character-building.

Text.—See that thou make all things according to the pattern showed to thee. Heb. 8: 5.

References.—Eph. 2: 20; Matt. 7: 24; Acts 20: 32; Prov. 14: 1; 2 Cor. 5: 1; Jude 20; 1 Cor. 3: 12; Tit. 1: 9; Phil. 3: 7, 8; Psalm 106: 3.

We are Builders.—Whether conscious of it, or not, each one is building his own character. During childhood the foundation is laid; in our youth every square, honest action will add to the durability of the building. Just as surely every false, deceitful act weakens the structure. Every good habit strengthens it; every bad habit threatens to demolish it. "The temple of God is holy, which temple ye are."

Building Blocks.—

"For this structure which we raise,

Time is with material filled,

Our to-days and yesterdays

Are the blocks with which we build."

How Shall We Build.—

"Build it well whate'er you do;

Build it straight and strong and true;

Build it clean and high and broad;

Build it for the eye of God!"

Let different speakers answer these questions:

1. What is the value of a good character?

2. Is it easy to build up a good character?

3. Is it worth while to forsake bad habits, and get away from wrong principles?

4. How long does it take to establish a good character?

Essay.—"Sculptors of Life."

October 12.

Topic.—Sunshine.

Text.—"But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings." Mal. 4: 2; Prov. 15: 13-15.

References.—These can be read by some of the members. John 14: 1; Matt. 11: 28; Psalm 4: 6; Ps. 36: 9; Ps. 112: 4; Ps. 119: 105; Eccl. 11: 7; Eccl. 11: 9; Eccl. 12: 1; Isa. 58: 8; Matt. 5: 14-16; Luke 2: 32; John 8: 12; Eph. 5: 8; 1 Thess. 5: 5.

Sunshine in the Home.—A sunny-faced woman is a blessing in any home. She who smiles and refuses to frown; who laughs whenever she can, and does not give way to discouragement, is like a tower of strength to the rest of the family. One gardener sat down and lamented about the loss of his peas by the late frost; the other went to work and planted a second crop and so had all he needed. This old story illustrates the practical difference between sunshiny people and those who are gloomy.

How to be Sunshiny.—Live close to Jesus. He is the light of the world. If we cast our care upon Him, and leave it there, we have nothing to fear. Young people must cultivate a sunny disposition. Do something to get away from the blues; a kindness to some one in need is the most effectual.

Different members should answer these questions:

1. Do you enjoy being with people who are gloomy?

2. What has God given us to enjoy?

3. Does it pay to keep sunny and bright?

4. Does God want us to shine for Him? Sing all the sunshine hymns you know, at this meeting.

October 19.

Topic.—The Disciple Who is not Ready to Serve.

Text.—"And he sent forth his servants to call them that were bidden to the wedding: and they would not come." Matt. 22: 3.

References.—These texts should be read by some of the members. Matt. 22: 1-14; Luke 14: 17; 2 Cor. 6: 2; Josh. 24: 15; Luke 16: 13; John 12: 26; Col. 3: 24; Rom. 12: 1; 1 Sam. 12: 14; Matt. 25: 1-13.

Unable to Improve the Opportunity.—Sometimes a young man has an opening for the very life work he aspires to. And he could have had it for the asking, if he were only ready. He would have been glad to work very hard for it, if he had only known that it would be offered to him; but now it is too late. He is not ready to serve.

They Would Not Come.—God calls many young people to live for Him. But they refuse to teach in the Sunday school, they will not visit the friendless, and they are not concerned about missions. To many such there comes an awakening and with deep regret they mourn over the past.

Question Hints.—

Jesus asked men to follow Him and learn of Him. What was the answer given by one man? Matt. 8: 21, 22.

What can you tell us about the unready virgins? Matt. 25: 1-13.

What will a ready, enthusiastic disciple do?

Why may we not refuse to serve? Why not refuse to do aggressive Christian work? Luke 9: 62.

Essay.—Here am I, send me.

October 26.

Topic.—What Can We Do for the Heathen?

Text.—"With God all things are possible." Mark 10: 27.

References.—2 Kings 17: 27; Luke 21: 2; Matt. 24: 14; Mark 13: 10; Luke 24: 47; Psalm 96; 1 Chron. 16: 24; Ruth 1: 16; John 10: 16; 1 Cor. 15: 25; Mal. 1: 11.

We Must be a Missionary Church.—Napoleon once said, "It is a maxim in the military art that the army which

remains in its intrenchments is beaten." So a non-missionary church is inviting defeat. The stay-at-home Christianity does not grow and prosper. After while it dies.

Who is Sufficient for these Things?—

There are at least 750,000,000 who have not had an opportunity to learn of Jesus Christ. We do not propose to ignore the difficulties which are in the way of reaching many of these. We all need to rally to the help of the Lord.

By Overcoming Difficulties we Grow Strong.—We can keep the missionary fires burning by regular Bible study and mission study, by prayer for missions and by earnest effort to accomplish something for our own church missions.

Have essays or talks on each one of these questions.

1. Can the heathen be saved if we do not send them the Gospel?

2. Can we be saved if we do not send it?

3. Can we have missionary churches without missionary pastors?

How may our Circle have a deeper spiritual awakening?

Topics for Circle Meetings for the Remainder of the Year 1902.

1. Faith. James 1: 3.

2. How to Make a Working Church. Luke 16: 10.

3. The Wilderness of Sin. Exodus 16: 1.

4. Courage. Psalm 31: 24.

5. A Cheerful Giver. 2 Cor. 9: 7.

6. My Peace I Give unto You. John 14: 27.

7. The Christian Armor. Eph. 6: 13-18.

8. Contentment. Phil 4: 11.

9. The New-born King. Matt. 2.

For the convenience of Circles which have recently been organized, we publish again, a list of the topics which will be used during the remainder of the year. Each month they will be discussed in the Missionary Visitor. We hope that these programs in addition to the reading of books on missions, and the con-

stant use of these books in the meetings will cherish an interest in the cause. Address all letters to Our Missionary Reading Circle, Covington, Ohio.

NEW MEMBERS.

-
- 1915 E. V. Cool, Rolla, N. Dak.
 1916 J. U. Brown, Hurricane Lake, N. D.
 1917 Lottie E. Smith, Mt. Carroll, Ill.
 1918 Carrie Eisenbise, Mt. Carroll, Ill.
 1919 Ella Wiler, Mt. Carroll, Ill.
 1920 Mrs. A. Eisenbise, Mt. Carroll, Ill.
 1921 Mrs. Ida C. Etter, Dayton, Ohio.
 1922 Mary Blough, Mt. Carroll, Ill.
 1923 J. Ed. Jones, Grundy Center, Iowa.
 1924 Mary Graham, Grundy Center, Ia.
 1925 C. Frederick, Grundy Center, Iowa.
 1926 Lizzie Bard, Grundy Center, Iowa.
 1927 Minnie Johnson, Grundy Center, Ia.
 1928 Mary Albright, Grundy Center, Ia.
 1929 C. M. Garner, Grundy Center, Iowa.
 1930 Clara Albright, Grundy Center, Ia.

NEW SECRETARIES.

-
- 173 J. Edwin Jones, Grundy Center, Iowa.
 174 Allan Eisenbise, Mt. Carroll, Ill.

MEMBERS WHO HAVE COMPLETED THE COURSE.

-
- Eva S. Lichty, Waterloo, Iowa; E. W. Pratt, Welsh, La.

SEND US NEW NAMES FOR THE CIRCLE.

We hope that many of our members will try to get all the new subscribers for the Missionary Visitor they can, under the special offer to Circle members. After you have secured your subscriber, who is not a member of the Circle, then, go to work and persuade him to join the Circle at once. Introduce him to some other members. Make him welcome. And then try to interest him in the reading and in your meetings.

This year we should take in more new members than we ever did before. There are almost two thousand of us. How many, who are indifferent, can we reach? How many old church members, how many Sunday-school workers, how many young people are around you, who should be active, working members of Our Missionary Reading Circle? Will you make an effort to interest them? Will you send us their names? Will you write to us for circulars?—Our Missionary Reading Circle, Covington, Ohio.

THE WIDE REACH OF OUR CIRCLE.

Interest in the study of missions has been growing very rapidly among us. One reason for encouragement is the increase in the number of large Circles in our churches. These Circles are well organized. They have a president and secretary; they have definite plans of work. They read the books on missions, and resolve to do something to help spread the glad tidings. We have many active, working Circles throughout the Middle District of Pennsylvania. Bro. Jesse B. Emmert visited many of them and encouraged them to read as many of the books as possible and then he showed them how each one of them could do something, and so put into practice their theories. It is so easy to talk; it is easy to read and feel sorry for the poor souls who live in wretchedness, bitterly needing the love of Jesus. But unless we crystallize this feeling into deeds, it remains mere sentiment and does little good to needy souls at home, or the heathen abroad. So after these years, in which the seed was sown, we were made glad by the announcement that Bro. Jesse B. Emmert should sail for India, supported by the Sunday schools of the Middle District of Pennsylvania.

Our readers will remember that at the District Circle meeting held at Covington, Ohio, a motion was made that the Sunday-school meeting of this District

ask the Sunday schools to support our own missionary in a foreign field. At the meeting, this question was very generally discussed; all seemed enthusiastic and anxious to see it pass. And a rising vote which was almost unanimous placed the matter in the hands of the Mission Board of the Southern District of Ohio, to be acted upon at our coming District Meeting. We came home from that Sunday-school meeting, feeling that God is moving upon the hearts of our people; and He alone knows what the harvest will be.

The Circle meetings that have been held during these past years are beginning to be felt; they are a mighty factor in keeping our young people loyal to the church. The constant association with our own church members, draws them closer to the church. The practice they get in speaking and writing upon the topics each week, cultivates their talents, and they become better Sunday-school teachers as well as better church workers. The study of the programs for each meeting, as given in the *Missionary Visitor*, will lead to closer Bible study. They must look up these references and think about them and study them carefully, in order to present their best thoughts at the meeting. In this way they study new Bible texts, they become more interested and choose the Word as a lamp to guide their feet in the narrow way.

Many Sunday-school libraries have the entire set of books on their shelves. Some churches have bought them and use them as a reference library on missions. We do not see how any church can afford to be without them.

With the open door to every land, with our men ready to go, with the wealth God has given us, what shall be our response? It took Judson seven years to win one convert, now there are 84,000 in seven years. To-day the burden of the responsibility lies on the individual Christian. It depends on you and me whether Christ died in vain for all these

waiting souls who have never heard of Him.

We take courage, because we feel that the interest in mission study in our church is much wider than that shown by statistics. The coming years will bring grand results from this missionary reading.—Address Our Missionary Reading Circle, Covington, Ohio.



FROM THOSE AT WORK.

Brother J. Edwin Jones, of Grundy Center, Iowa, sends us nine new names. He says, "We hope to have an interesting and successful Circle. We will hold our meetings on Sunday evening, an hour before service. We use the outlines in the *Missionary Visitor*. We still hope to get more members; but these nine represent at least three times as many readers, different members of the family reading the Circle books."

Sister Sarah E. Rinehart, of Union, Ohio, sends in a new name. The members of that place are much interested in the work. They use the programs in the *Missionary Visitor* for their meetings. It would not surprise us if in the future we would send some missionaries from that arc of our Circle.

Bro. Allan Eisenbise, of Mt. Carroll, Illinois, has sent six new names for the Circle. We do hope and trust that a wide-awake Circle at Mt. Carroll will interest the other churches, so there may be many readers in that part of the State. Bro. Eisenbise is an earnest, working secretary.

Sister Mary L. Miller, of Cando, N. Dak., writes for new circulars. She wants to try to organize a Circle at that place. We have a number of readers in the northwest.

Bro. Alonzo Bonewitz, of Rittman, Ohio, says: "The book entitled, 'Do Not Say,' is a revelation to many a Christian who has been living thoughtlessly." He begins to see that his mission should be the saving of souls.

From the Field.

MISSION WORK IN THE SOUTH.

Is there any? Scarcely none. But this forcibly impresses me that we are so much lacking in carrying out the greatest command of Jesus; "Go ye into all the world and preach the Gospel to every creature." To begin with I have concluded that if we were half so earnest and determined to obey Jesus in the greatest command ever given by Him to mankind, as we are to explain, impress and obey Him in other commands, such as footwashing, the salutation, and the Lord's Supper, instead of having now soon twelve missionaries in India, two in Switzerland, two in Canada, two in Sweden and a few scattered over the United States—instead of these I say, we would, I believe, increase at once our number tenfold and have an hundred and twenty in India, etc. Brethren, I don't want to lessen our faith in any of the Lord's commands, but to carry the Gospel to those in need is of much more importance than to stay at home, preach, pray and sing among ourselves and wash one another's feet. To do all these things is a great and grand work, but to go at our Teacher's command into all the world—not a part but into every part—is of so much more consequence. It involves the eternal destiny of millions of souls. The Gospel was a missionary plan even before the creation of man, for Christ was a lamb slain before the foundation of the world. Yes, even all this preparation was made and now we sit and let our fellowman perish for the lack of knowing it.

The time for our communions is almost here. Let us ask ourselves, as we stoop to wash our brother's feet: "Did I ever spend one dollar for the spread of the Gospel?" As we are nearing our love feasts let us think on these things—that these are not the greatest. Perhaps if every brother and sister who has nev-

er given a dollar to the Lord's cause would determine, at the next Annual Meeting to give that much or more, our mission funds would be wonderfully increased before Christmas comes.

A man is saved before he ever washes feet but he must know something of the plan of salvation before he is saved. A knowledge of it is necessary to his reconciliation to God, therefore the greatest importance of any command is attached to the sending of the Gospel to those in darkness and to those who are not obeying the Gospel. A man some days ago acknowledged to me that he honestly believed trine immersion was right. Had I not become acquainted with him by coming there, his mistake likely would never have been brought to his mind. He may never change but he knows the truth and was made to acknowledge his mistake and that in public. It devolves on us to teach them. This is the intention of the going. There are hundreds and thousands of little girls and boys here with whom, if we come in contact and teach them a whole Gospel, they will follow our teaching and grow up to be a great power in the South for good; but if we delay another generation we will have to begin with the children of those who then should be teachers. If we delay the time when a whole Gospel is preached here the opportunities of the present time will all be past. If our position is the best for us—and we know it is—it is the best for all mankind, and the quicker we get it before the world the better, and the easiest time is the quickest time. If a right and strong effort was put forth in this country many strong churches could be built up in fifteen to twenty-five years. And what would be to the praise of God more and where can more be accomplished than here? I doubt not, that were the same strong effort put forth in this country—the southern part of the United States—

that in the same time as much good could be accomplished as in any other missionary field of the world.

I do not refer to it to discourage missionary work anywhere, but were the people in the north to put as much interest in the education and training of our children as is being done by our people in India, our building up would be worthy of the effort.

The South should be looked upon as a great mission field. The Advents came here some years ago and almost destroyed some denominations and built churches and now their leaders are gone and their work a failure. This is a hindering cause to us. Had we been here before the Advents came the same effort would have effected more good. They caused confusion and mistrust by changing so much, and it has given place to the devil. Infidelity and unbelief has increased since the tear-up.

N. N. Garst.

Seven Springs, N. C.

MISSION WORK IN SOUTHEAST- ERN MISSOURI.

At this time of the year the cry can be heard from all sides, "Lo here is Christ or There," and how some people can be made to believe Christ is where some claim he is is astonishing. Some will disobey all or nearly all of the commands of Jesus and yet they cry, "Jesus is here." Such are our surroundings, and when we determine on a series of meetings they try to cut us out. It used to be a matter of curiosity but since we begin to build up, it's a matter of "Our craft."

I had the pleasure of meeting the Brethren of West Tennessee in some special work with Bro. Kesler and find the cause very dear to the members there, as manifested by their zeal. Bro. Kesler is doing a grand work there and may the Lord continue his blessing there. On one occasion a holiness preacher, seeing us give the farewell greeting of the

Holy Kiss, came up and said, "Brethren I feel condemned. I know that is in the Bible and ought to be obeyed, but our people do not obey it." I said, "One thing thou lackest, now how much more?" The man seemed to be in earnest. Talking with a woman that heard us for the first time, she expressed herself well-pleased and said she did not belong to any church. She was looking for a church that obeyed all things. The more I see of this world the more thankful I am to God for "the Brethren church." Dear brethren and sisters, let us ever let our light shine and never cover it up.

Ira P. Eby.

Poplar Bluff, Mo.

PALESTINE, ARK.

Since I am at home a few days, resting, I will write a few lines for the Visitor. The August number is up-to-date in every respect and if it continues to grow in interest as it has in the last three numbers it will prove a great power for good in the church. It has already created quite an awakening in the line of mission work where it has made its visits. As I was going out to see some of our members I carried the Visitor with me and read some of its contents to them and told them of its mission. They said they must surely have it. I got four subscribers. The reason the Visitor is so well liked is because it sets forth its one mission only and as the reader opens its pages his mind is at once led out in mission work. It is not interrupted by different topics on different subjects. May the Visitor live long and do much good on its mission, evangelizing the world for Christ.

As I am growing old and my steps begin to falter, as I walk over the rocks and hills and through sloughs, jumping from bog to bog to keep out of the water and sometimes miss my aim I am reminded that I must soon give up my practical work in the field. Not because

I want to—no never—for it is my soul's delight. But while I travel over the landmarks that Eld. Gish left in his field and for which he worked so hard and sacrificed his life, I am made to wonder who will follow me to keep the work moving. When I am gone the work that has cost so much and is now so well begun must not be neglected. Then, brethren, hold yourselves in readiness for the time when you will be called. May the good Lord bless the missions everywhere is my prayer. J. H. Neher.

Palestine, Ark.

Later.

While the weather has been very warm this month and much sickness at some of the points where we labored still there was a great interest manifested spiritually. No additions to the church at Shiloh. The Word preached was well received and we hope and pray for the harvesting. On our way to Austin this month we were to preach in Little Rock. There seemed to be no room in the inn so we had our first experience on the street corner. I stood in the middle of the street and realized what I never before did in preaching. Those that we could see were very attentive to the Word preached and said they were well pleased. This city should be worked by the Brethren as we have now one member there. I had the pleasure of baptizing A. J. Millerd, of 1409 Cumberland St., a man well informed in God's Word.

The work is very encouraging at Austin. We baptized four at this place and two are awaiting the rite on our next trip.

J. H. Neher.

TURKEY AND INDIA.

We look at Turkey, with her 24,000,000 in the thrall of Mohammedanism. Yet much has been accomplished there. India, with her 300,000,000 has 250,000 Protestant Christians.

MY ONCE-A-WEEK OFFERING.

For the Building of a Brethren's Church in South Brooklyn, N. Y.

I GIVE

Because,

1 Cor. 16: 2 says: Upon the first day of the week let every one of you lay by him in store as God has prospered him.

Because,

Acts 20: 35: I have showed you all things how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

Because,

2 Cor. 9: 6, 7, 8: But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

Every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity: for God loveth a cheerful giver.

And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.

Because,

"The Lord loves a cheerful giver,"

Therefore I agree to place in this box at least each week for year., said money to be used for the building of a Brethren's church in South Brooklyn, N. Y.

Name,

Tally.

1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52.

Above is a facsimile of the circular used on our contribution boxes which the reader will readily understand. Have you a desire to help in the great work of saving souls? If you have and are waiting for an opportunity—Listen! First: let a class in your Sunday school be

known as the missionary class whose contributions for a specified time (say three months) shall be deposited in a contribution box. At the end of the time another class may have the honor and so on throughout the school. At the end of the time limited to each class the box should be opened and amount reported. Sunday-school workers try this plan. It will be surprising the zeal it will cultivate in the hearts of the children. Neither will it be harmful to older ones. And by occasionally emphasizing along the line of giving cheerfully to the Lord for the advancement of his kingdom, many lasting impressions will be made and your name go down in Heaven's registry as one who has been a power in creating sentiment for the universal missionary cause.

Second: Appoint yourself an agent. Send and get a few boxes. See that they are distributed among your colaborers. Have them subscribe any amount they desire, payable weekly. You ask, "Why weekly?" It is this First, It cultivates systematic giving. Second, Many can give five, ten or more cents each week for one year who could not pay the sum total at once.

Third: They have obligated for a certain amount within their reach and will make an effort to meet it.

Fourth: It is easy by this method of systematic giving to raise large sums of money without much sacrifice.

The object of the contribution box is not for men of wealth, bank accounts and big hearts; but for those who have a big heart and not the wealth or bank account.

It is not our mind to be selfish or un-mindful of others who are deserving. However we have been in need of a house of worship for a long while and have waited patiently our turn. At our last Annual Meeting, the Mission Board granted us the privilege to raise the funds. This is our opportunity and we are improving it. Hence we kindly ask a liberal share of your offerings.

The proposition is before you. The opportunity is here. Will you help us?

Those who desire to assist along the line suggested can secure the outfit and further information by addressing Brethren's Mission, 1377 3rd Ave., South Brooklyn, N. Y. E. Strayer.

FROM SWEDEN.

The first three numbers of The Missionary Visitor have come to hand and I can truly say that it is beyond my expectations. It is brimful of good things. I trust it has come to stay this time. It is an inspiration to read it. But the Messenger is no less welcome because we have this one. Our work is gradually moving forward. Twelve have been baptized so far in 1902 and from reports of workers we hope for more soon. We expect Bro. Wieand to be with us in a few weeks and have some hopes of having brethren Cobb and Campbell visit us on their way to Palestine.

A. W. Vaniman.

Malmö.

FROM INDIA.

Dear Brother:—I have now finished the July number of the Missionary Visitor and am so much pleased with it. I think it is just the thing a whole lot of our young people have wanted and what they need in this day of such growing missionary interest for all fields and all lands. My prayer is that this new enterprise to advance missionary sentiment may be met with a liberal response from every lover of the Master's cause.

Brother and Sister Forney are now located at Poona where they have taken a bungalow and may remain a month or more, so long as they see fit for the welfare of themselves and children. I am here to take their place at Jalaipur. I find plenty to do here, but do not have the rush I always have at Bulsar. Then, too, the children here are a little farther away from the bungalow than at Bul-

sar, which gives one a feeling of quietness. The first few days it seemed strangely quiet, but now I am getting quite used to it and enjoy it.

The other night I dreamed there were thieves in the bungalow. I woke up the next morning quite nervous from the experience I was having in the dream. To my surprise when I came down stairs I found the door unlocked. But failing to find anything disturbed I concluded I forgot to bolt the door the evening before. At Bulsar I never pay much attention to whether the doors are bolted or not, but here there are such troops of monkeys that sometimes make themselves very bold by coming in through windows and doors that I am somewhat particular about the doors.

I had a big time getting myself a pair of shoes. Before I left Bulsar I ordered a pair made.—I could not find a fit on the market—and the shoemaker missed my size but happened to fit Sister Eby. So she took the shoes and I came on here, hoping to do better. I again had my measure taken and when the shoes come which is to-morrow evening I am wondering what will be the outcome. Since I am here all alone there is no one to take the shoes in case they do not fit me.

I am getting full opportunity these days to exercise my Gujarati vocabulary. For four successive Sundays I have been left alone to carry on the Sunday school and other services. I do not know how long this will continue. Last Sunday I talked to the congregation on Daniel; for next Sunday I am preparing on 2 Peter 1: 5-8. One must undertake most anything here. There is no room for any one to draw back and shirk.

The volumes of "Jesus the Savior," which were sent me are exceedingly interesting. I am glad such books are falling into the hands of our Sunday-school children.

Jalpur is a quiet place—much more so than at Bulsar. I am the only European in the station and for miles around. Think of me all alone twenty miles from

any of the rest of our missionaries. If I had any inclination to loneliness now would be my chance. I am glad though that even though apparently alone, that that sweet, encouraging strain, "Never alone, no never alone" comes very close to me, for here are one hundred and fifty of else than the many duties which fall to me for here are one hundred and fifteen boys to look after in the various departments of work and this gives me enough to do.

During the past month how I have wished for one of our good single sisters to be with me. I cannot help wishing there would be a half dozen coming this year. There is such an unlimited field of work for us here. I hope and pray that the Lord will make an opening for a number to come soon. Two years ago when I came many wanted me to wait a year and some one else will be appointed to go with me. I have now waited two years and yet the expected ones have not appeared. How glad I am that I am here and thus far ushered into the work so that I can be ready to help others when they come.

To-morrow is coronation day. I do not expect to see much demonstration in this quiet out-of-the-way place. These people to a large extent will never know that there is a change in the ruling head of the nation. More than half I think fail to know they are subjects of the British crown.

Before this reaches you it will be two years since I left my home at Waterloo for India.

Eliza B. Miller.



BULSAR, INDIA.

Check received. Send receipt.

Eliza is at Jalalpur during Bro. Forney's absence. We three have our hands full at present. Baby is very good, but Alice has been having a good many boils that have been painful. I am on my way to Dahanu where we expect to locate after Wilbur's return.

It is now raining a good shower, praise God!

Burie and the girls have gone to the river to bathe and wash their clothes. They will get doubly wet. I don't know how they will dry their clothes. There is a tank full of water just across the road, but they say the water causes itch. The river is about one and one-half miles away.

The returns for the check just came. In rupees it equals 3199—3—0. The rate of exchange varies much.

Bro. Forney's have found a good place to recuperate. There is a village on the Dharampore Road that needs help. There are forty families, seventeen in need. 150 or 200 rupees will tide them over until crops come. Am investigating. Also trying to get some work started in Dharampore. Had I time I could write all day about the work, but dare not take time. God bless you all and keep you. Yours in Christ,

Adam Ebey.

ANKLESVAR, INDIA.

Your remittance at hand. I am glad the money for the famine has not stopped for now the demand is more than ever. Prospects are fairly good for a crop in most of Raj Pipla State, but in order that they may have time to cultivate their fields grain must be supplied to them until some grows. They can get grain from the dealers by paying about twice to three times the amount when a crop comes. I am taking notes from many of the natives to return the amount I am giving in grain. If they can do this it will leave us a little famine fund here to work on afterward. Rains are very short and unless we get more soon the famine will be very bad in a large portion of Gujerat again this year. May the Lord bless and keep us all in his love.

S. N. McCann.

Aug. 14.

WIDOWS IN INDIA.

How cruelly Hindu widows are often treated is shown by a case from Poona, related by Mrs. R. A. Hume. The plague

was raging in that city. In a Brahman family six persons fell sick. After the death of the father, four Brahmans came to perform the customary obsequies. A part of these was, that the head of the widow should be shaved. Although she herself was lying ill of the plague, yet the priests laid hold of the dying woman, took from her all her ornaments, broke to pieces her armlets, and held her fast until her head was shaved, meanwhile heaping all manner of opprobrious names upon her. During this barbarous process she breathed out her soul.—*Evangelisches Missions Magazin*.

JAPAN.

Gathered from the Missionary Review, here are some interesting things to be remembered about Japan:

1. Japan is about the size of California.
2. It is a beautiful country, and so mountainous that not more than one-tenth is under cultivation.
3. There are more than 45,000,000 inhabitants, or more than in Great Britain or France.
4. The population is rapidly increasing without any immigration.
5. The government is a constitutional monarchy. Suffrage is limited by property qualifications. The country is well governed.
6. Japan has all the scientific machinery and inventions that mark modern civilization.
7. It has an excellent school system, with 81 per cent of the boys and 51 per cent of the girls under instruction.
8. Heathenism is still strong in Japan.
9. The people are without Christ, "walking in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their minds."

10. Roman Catholic missionaries entered about 1550, and were expelled in 1597. Protestant missions began in 1859, the first convert was baptized in 1864, the first Scripture portion published in 1871, and the first church organized in 1872.

Acknowledgments.

*All things come to Thee, O Lord,
And of Thine own have we given Thee.*

OFFERINGS are asked to sustain Missions on the frontier in the various parts of the United States under the General Board, to aid the forty-seven Districts of the Brotherhood in their respective fields, to support the work in Sweden, Denmark, France, Switzerland and India. The workers on the fields labor for a SUPPORT, the members of the General Missionary and Tract Committee give their service free.

It is of great importance that with each donation it be clearly stated,—the amount sent, for what fund, and to whom it be credited. Also do not let the sender FAIL TO SIGN his name plainly, giving full address, *even when he does not wish his name to appear with the donation.*

The General Missionary and Tract Committee acknowledges the receipt of the following donations from August 16 to Sept. 13, 1902:

World-Wide Fund.

Part Annual Surplus for 1902, \$2000 00
INDIANA.—\$278 80.

Congregations:—North Manchester, \$51.87; Union Center, \$18.00; Ladoga, \$16.85; Sugar Creek, \$4.31; Union Center, \$15.00; Sugar Creek, \$4.25; Pipe Creek, \$17.85; Middle Fork, \$16.50; Santa Fe, \$2.81; Monticello, \$15.80; Elkhart, West Goshen house, \$26.11; Mexico, \$6.40; Spring Creek, \$24.35; La Grange, \$6.80, \$ 226 90

Sunday schools: — Stockport, :
\$1.75; Burnetts Creek, \$7.40,.... 9 15

Individuals: — Eunice Early, South Bend, \$5.00; Jacob B. Neff, Milford, \$10.00; S. C. Ulrey, Liberty Mills, \$6.00; Joel Ohmert, N. Manchester, 25 cents; D. B. Hartman, South Bend, \$2.00; Susan Metzger, Mulberry, \$1.00; Mary A. Lammede, South Bend, \$2.50; John W. Hoover, N. Manchester, \$1.00; Manly Deeter, Milford, \$1.50; Hamon Hoover, Milford, \$5.00; J. O. Culler, New

Paris, \$6.00; Lanah Hess, Goshen, 50 cents; David Eikenberry, Flora, \$2.00, 42 75
VIRGINIA—\$207.66.

Congregations: —Valley, \$15.28; Roanoke, \$22.60; Burks Fork, \$3.89; Botetourt, \$39.01; Peters Creek, \$5.20; Topeco, \$8.46; Bethlehem, \$18.00; Brethren near Mt. Olive, \$6.43; Red Oak, \$4.34; Pleasant Valley, \$3.84; Second District of Virginia, \$56.86, 183 91

Individuals:—S. K. Summers, Linville, \$5.00; James McBride, Spring Creek, \$3.00; J. H. Ralston and wife, Stover, 25 cents; Jos. F. Driver, Hupp, \$1.00; D. S. Wampler, Timberville, \$5.00; B. W. Neff, Mt. Jackson, \$5.00; Daniel Flory, Hupp, 50 cents; Jos. Foster, Luray, \$1.00; Ellen Hutchinson, Luray, \$1.00; D. F. Long, Bridgewater, \$2.00,..... 23 75
PENNSYLVANIA—\$190.74.

Congregations: — Johnstown, \$26.03; Ridgely, \$12.87; Spring Run, \$4.06, 42 96

Sunday schools: — Scalp Level, \$12.58; E. Petersburg, \$5.00; Lewistown, \$2.13; Temperance Association, Kootz church,

\$6.32; Martinsburg, Social Meeting, \$3.00, 29 03

Individuals: — A Sister, Elizabethtown, \$10.00; Will H. Erb, Palmyra, \$25.00; A Sister, Richland Station, \$10.00; A Sister, Richland Station, \$10.00; Jacob Mohler, Richland Station, \$5.00; Mar. Notice, W. A. Anthony, \$1.00; Harry Brindle, Kauffman's, 75 cents; Elizabeth Christner, Indian Head, \$2.00; Laura Norris, Philadelphia, \$20.00; Isabelle F. Price, Oaks, \$10.00; Wm. A. Myers, Mt. Pleasant, \$20.00; Annie E. Miller, Woodbury, \$5.00, 118 75

ILLINOIS—\$149.99.

Congregations: — Macoupin Creek, \$12.45; Pleasant Hill, \$5.10; Silver Creek, \$23.13, 40 68

Sunday school:—Mt. Morris, ... 88 67

Individuals:—W. E. Snively, Hudson, \$3.00; Elwyn Speaker, Egan, 50 cents; J. W. Stutzman, Girard, \$1.00; John W. Buck, Franklin Grove, \$3.00; D. W. Barkman, Franklin Grove, \$5.00; Reub. J. Farringer, Franklin Grove, 20 cents; Sarah E. Farringer, Franklin Grove, 20 cents; A Sister, Elgin, \$6.00; Mar. Notice, C. P. Rowland, 50 cents; Mar. Notice, S. S. Miller, \$1.00; D. E. Gerdes, Sterling, 24 cents, ... 20 64

OHIO—\$121.07.

Congregations: — Chippewa, \$4.67; Black River, \$11.55; Greensprings, \$10.37; Sugar Creek, \$10.12; Wolf Creek, \$8.70; Sugar Creek, \$32.58; Lexington, \$6.25, ... 84 24

Sunday school:—Casstown, ... 4 58

Individuals: — Sadie Wertz, Seville, \$1.00; Sister McCune, Lima, \$4.25; A Brother and Sister, New Bedford, \$5.00; Wm. H. Tidd, Jamestown, \$2.00; A Brother and Sister, Middlebranch, \$20.00, ... 32 25

NORTH DAKOTA—\$88.67.

Congregations: — Rock Safe, \$12.80; Cando, \$26.12; Cando,

Enterprise house, \$12.40; Pleasant Valley, \$13.35; Cando, \$22.00, ... 86 67

Individual: — Daniel Whitmer, White Earth, 2 00

IOWA—\$67.50.

Congregations:—English River, \$14.00; Panther Creek, \$11.50, ... 25 50

Individuals: — Frank Rhodes, Dallas Center, \$4.00; C. Frederick, Grundy Center, \$4.00; C. A. Shook, Greene, \$2.00; Mary J. Walker, Rhodes, \$10.00; C. B. Royer, Dallas Center, \$2.00; J. S. Albright, Eldora, \$20.00, 42 00

KANSAS—\$46.58.

Congregation: — Abilene, \$12.73; Parsons, \$12.00; Newton, \$1.85, 26 58

Individuals: — Mar. Notice, I. L. Hoover, 50 cents; Mar. Notice, J. J. Yoder, 50 cents; A Brother and Sister, Girard, \$5.00; Mar. Notice, I. S. Lerew, \$1.00; Jacob Funk, Conway Springs, \$1.00; Mrs. P. E. Sowers, Dunlap, \$12.00, 20 00

MARYLAND—\$33.20.

Congregation:—Welsh Run, ... 18 60

Individuals: — Caleb Long, Boonsboro, \$10.00; C. E. Coleman, Gilmore, \$2.00; A Sister, Merrill, \$1.10; Jacob M. Thomas, Fairplay, \$1.50, 14 60

WEST VIRGINIA—\$8.00.

Congregation:—Smiths Creek, ... 4 00

Individual: — Elsie K. Sanger, Bays, (Sunday eggs), 4 00

IDAHO—\$7.91.

Congregation:—Nampa, 7 91

TENNESSEE—\$7.72.

Congregations:—Knob Creek, \$4.50; Good Hope, \$3.22, 7 72

MINNESOTA—\$7.00.

Sunday school: — Worthington, 7 00

CALIFORNIA—\$5.50.

Individuals: — Mar. Notice, S. G. Lehmer, 50 cents; The Lord Knows, Covina, \$5.00, ... 5 50

MISSOURI—\$4.73.

Congregation: — Farrenberg,

\$2.73; Cedar Co., \$2.00,.....	4 73
NEBRASKA—\$2.00.	
Sunday school: — South Bea-	
trice, 2 00	
WASHINGTON—\$1.00.	
Individual: — Esther A. Mac-	
donald, Port Townsend,.....	1 00
Total for month,\$3228 07	
Previously reported, 5414 55	
Total for year thus far,.....\$8642 62	

India Mission.

INDIANA—\$34.07.	
Congregations: — Turkey	
Creek, \$16.21; Somerset, \$17.86, ..	34 07
PENNSYLVANIA—\$23.01.	
Congregation: — Conestoga,..	20 26
Individuals: — Two Sisters,	
Warriors Mark, 2 00	
Sunday school: — Defiance,..	75
CALIFORNIA—\$3.00.	
Sunday school: — Lottie E.	
Neher's class, Inglewood,.....	3 00
IOWA—\$3.00.	
Congregation: — Panther	
Creek, 3 00	
WEST VIRGINIA—\$2.19.	
Sunday school: — Pleasant	
View, 2 19	
Total for month,\$ 65 27	
Previously reported, 1097 05	
Total for year thus far,.....\$1162 32	

India Orphanage.

VIRGINIA—\$91.30.	
Societies: — Sisters' Aid So-	
ciety of Mill Creek Congrega-	
tion, \$15.00; Botetourt Memorial	
Missionary Reading Circle, \$76-	
30, 91 30	
PENNSYLVANIA—\$13.88.	
Society: — Missionary and	
Temperance, 8 26	
Sunday schools: — Dry Val-	
ley, \$1.92; Walnut Grove, \$3.00, ..	4 92
Individual: — Mabel and Pau-	
line Weaver, Hinkletown,.....	70
INDIANA—\$8.31.	
Sunday school: — Turkey	

Creek, 5 31	
Individual: — Mrs. Peter Fi-	
gert, Roann, 3 00	
WEST VIRGINIA—\$7.00.	
Congregation: — Tearcoat,...	7 00
OHIO—\$5.00.	
Individual: — A Sister, New	
Philadelphia, 5 00	
ILLINOIS—\$2.70.	
Sunday school: — Chicago,..	2 70
MISSOURI—\$0.50.	
Individual: — Clara E. Han-	
nan, Denlow, 50	
Total for month,\$ 128 69	
Previously reported, 515 45	
Total for year thus far,\$ 644 14	

India Famine.

INDIANA—\$40.05.	
Congregations: — Union Cen-	
ter, \$14.50; Pipe Creek, \$7.25;	
Elkhart City, \$4.38; Yellow	
Creek, \$3.37, 29 50	
Sunday school: — Union Cen-	
ter, 5 55	
Individual: — Adaline Swi-	
hart, Tippecanoe, 5 00	
PENNSYLVANIA—\$20.00.	
Sunday school: — Indian	
Creek, 20 00	
TEXAS—\$6.00.	
Individuals: — Samuel Stump	
and wife, Miami, \$1.00; W. L.	
Gillis and wife, Miami, \$4.00;	
Lottie and Minnie Gillis, Mi-	
ami, 50 cents; Ruth and Arthur	
Gillis, Miami, 50 cents,..... 6 00	
KANSAS—\$2.50.	
Congregation: — Navarre, ...	2 50
OHIO—\$2.00.	
Individual: — J. R. Halladay,	
North Star, 2 00	
OKLAHOMA—\$2.00.	
Individual: — A Sister, Thom-	
as, 2 00	
VIRGINIA—\$1.45.	
Congregation: — Manassas,..	1 45
Total for month,\$ 74 00	

Previously reported, 2615 95

Total for year thus far,\$2689 95

Brooklyn House.

OHIO—\$8.91.

Congregation: — Upper Still-water, 8 91

ILLINOIS—\$1.00.

Individual: — Emma Carsten-son, Elgin, 1 00

Total for month,\$ 9 91

Previously reported, 49 70

Total for year thus far,....\$ 59 61

China's Millions.

INDIANA—\$4.30.

Congregation: — Pipe Creek,. 4 30
Previously reported, 100 30

Total for year thus far,....\$ 104 60

Correction.

In the world-wide fund reported in the September issue is "Oregon, A Sister, \$2.75." That should have been credited to the Mohawk Valley Sunday school.

* * *

CHICAGO MISSION, AUGUST.**Receipts.**

Balance,\$ 4 81
A Sister, 1 00
Mrs Zamasbil, Chicago, 1 50
Final payment of loan of Dec. 31, 1901, by Sunday school,..... 2 62
Miriam Gray, Warriors Mark, Pa., 5 00
Viola Kindig, Chicago, 85
Mission Board, 40 00
Campbell, Mich., S. S. per I. J. Smith, 2 58
Union S. S., Plymouth, Ind., per Stella Marlock, 2 20
Laura Harshberger, McPherson, Kans., 25
Industrial school, 2 88
Total,\$63 69

Expenditures.

Living fund and St. car fare,....\$38 54
Industrial material, 2 58
Rent, 10 00
Fresh air car fare,..... 1 00
Help to poor, .. 1 50
Gas, 1 05
Incidentals, 2 61

Total,\$57 28

By balance, Sept. 1, 1902,..... 6 41

Total,\$63 69

Cora Cripe.

660 S. Ashland Ave., Chicago.

* * *

BROOKLYN MISSION, N. Y., FOR AUGUST, 1902.**Receipts.**

Balance,\$ 1 80
Mission Board, 100 00
Brooklyn Sunday School,..... 8 00
Mechanicsburg, Pa., Sunday School, 6 86
Total,\$116 66

Expenditures.

Rent and janitor,\$ 47 00
Gas, oil and fuel, 8 00
Sunday-school supplies, 5 00
Living fund, 39 00
Carpet, 7 50
Clothing, etc., 9 50

Total,\$116 00

Balance, 66

Attendance.**Largest. Average.**

Sunday school,125 109
Preaching, 80 65
Bible class, 50 38
Prayer meeting, 50 37
Calls, 96
Baptized, 1

J. Kurtz Miller.

1377 3rd Ave., Brooklyn, N. Y.

The Missionary Visitor.

Vol. IV.

NOVEMBER, 1902.

No. 6.

JESSE B. EMMERT.

BY C. C. ELLIS.

It would be a distinct loss to the church to send Jesse Emmert, or any young Christian of similar spirit, to the foreign field, without giving to those who stay behind some slight record of his life. Did we know such lives better we should oftener ask ourselves

“What my right to pictured peace,
What my right to beauteous ease
While outside my windowpane
One walks outcast in the rain?”

So these words, though written by one who loves him and “thanks God upon every remembrance of him,” are not written to praise him, but to “glorify his Father which is in heaven.” May God bless these lives and multiply such lives is the prayer of him who holds the pen.

Born one mile south of Waynesboro, Pennsylvania, October 11, 1873, of parents who themselves and their ancestors “away back” were members of the Brethren church, Bro. Jesse Emmert has inherited much that will fit him to herald in the orient the truth brought by his ancestors to the western world in other days. His father, brother Joseph F. Emmert, is not only a first class mechanic but an inventor as well. From him Jesse inherited a liking for tools which finally resulted in his securing an appointment in the patent department of the Frick shops where his father was foreman. That he became a “workman that needeth not be ashamed” is proven by the fact that later he secured a position in the Altoona car shops, where in six months he saved almost two hundred dollars above expenses.

His education he received in the public schools, until the way opened to spend six months at Huntingdon, Pennsylvania. This period was followed by the learning of his trade; but the “divine unrest” sent him back to Juniata College to complete his normal course which he did in 1897. He had paid his own expenses by working at his trade and came out free of debt with a surplus. His desire was to teach school but God had other plans for him. The way opened for him to return to Juniata to begin the college course. It meant five years of hard toil to complete the course and meet expenses along the way. But he did it with God’s help and

graduated last June. The record of these five years makes it plain why God wanted him back at Juniata instead of teaching in a district school.

Bro. Emmert pays high tribute to the influence of his Christian father and godly mother as a staying power in his life out amid the world's temptation, and as a potent factor in leading him to God; but the inconsistencies of others, he admits kept him too long out of the fold. However as is true so often, impressions were made in revival meetings and elsewhere, which others did not know; and besides there is truth in the saying that "a boy may wander like a lost sheep, but if he have a good mother he'll get home before sunset." Thank God for one boy who came to the Father's house long before sunset. May he come again at sunset time "bearing precious sheaves." On Sunday, December 29, 1895, near the Antietam church, many were the hearts made glad as Jesse Emmert yielded to the Lord a willing homage beneath the baptismal waters.

Next day he went back to college to begin the blessed ministry of a life transformed. He knew he was "saved to serve" and the Juniata boys, who will miss him next year, knew it too. He let God use him and within two months when the Bible term was over this young convert led two or three others to Christ. Through his election to the presidency of the Missionary and Temperance Society in 1897 an interest in missions was awakened in him. During the same winter the College Boys' Christian Band (C. B.) was organized pledging each boy to do consciously for Christ some one thing each week. Bro. Emmert was a "charter member" of this band. "To *do*—not to talk" was the motto. It appealed to the boys and few were satisfied to do less than all they could. The result was a year of conversions such as Juniata has seldom known. It was a real disappointment to have a service pass without some one coming to Christ. Often after one impressive service in the chapel, Bro. Emmert would go to the room of some boy under conviction and talk and pray with him; again and again the light in his face as he came from the room told the story of the result.

The boys looked for opportunities for service. They walked two and one-half miles to help in a Sunday school of which Bro. Emmert was later made superintendent; they held meetings in the county jail, they visited the sick, and as president of the Band for a number of terms, Bro. Emmert not only worked himself, but directed the workers. In 1898 he was selected by the Band as one of its representatives to the Students Volunteer Convention at Cleveland, Ohio. From that meeting dates a new enthusiasm for world-wide missions both in his life and at Juniata. This meeting also emphasized the need of a thorough preparation and henceforth he planned the completion of his college course before entering upon Christian work.

One of the ways that opened to make this possible came through Professor

David Emmert. He had founded an Orphans' home near the college some years before, and now asked Bro. Jesse to help him care for it. Thus God opened to him the opportunity of completing his studies and of ministering to God's "little ones." How much this work has since been upon his heart is voiced in his own words: "I know that one of the saddest partings I shall be called upon to make is with the little ones whose lives I have helped to raise to a higher plane."

One summer he gave up opportunities of making good wages at his trade to go with three other of the boys as a quartet, talking missions and deeper spiritual life, organizing missionary reading circles, visiting about twenty-five different churches and singing the Gospel into the hearts from which it has not yet died out. Twice he was sent as delegate to the student conferences at Northfield, Mass., where he came in touch with the great spiritual leaders Mr. Moody always brought there. He led a class of young men in a study of Christ's life with a view to personal work, with the result that several were converted. He spent several weeks traveling in the interest of the Missionary Reading Circle. For all this he found time, and yet continued his college work with the result already noted.

During the winter of '99 his was one of the names signed below these words, "It is my purpose if God permit, to become a missionary. As to whether it shall be in the home land or abroad, I await the further guidance of the Spirit." This mission study class met each week to pray for the workers already in the field and "to gain all the knowledge possible concerning missions." And now it will no doubt be an added inspiration to this faithful little college band to know that among the "workers already in the field" is one who prayed with them in the days gone by.

In 1900 Bro. Emmert became Sunday-School Secretary of the Middle District of Pennsylvania. On May 11, 1901, he was elected along with Bro. Irvin Van Dyke, to the ministry. Last April in his report as Secretary he suggested that the District Sunday schools support a missionary. Bro. Stover who was present thought it an excellent idea. The schools, when given the opportunity, favored it, and by a large majority selected the Secretary himself.

Thus after being at college almost constantly for the past seven years, paying his own expenses and "laying up treasures in heaven," Bro. Jesse Emmert, selected by the Sunday schools of Middle Pennsylvania and confirmed by the General Missionary and Tract Committee and the General Conference held at Harrisburg, Pa., in 1902, goes to India to labor for Christ and the church he loves.

One evening last June the students of Juniata gathered in the twilight on the hilltop above the college for a "life-work meeting" under the

auspices of the Boys' Band. The college quartet sang, some inspiring talks were given and several hundred young people went back in the gathering gloom of the falling night better for having been up "on the heights." It was a most impressive sight,—that rich treasure of young life banked upon the sloping hillside as the daylight faded away. No doubt some things were said that will stay in the hearts of those young people unto other days. But if the day shall come when the echo of the words uttered that night shall be but a fading memory, methinks there will be some who will still see the manly form of one of their own number looming tall against the evening sky; and as they remember that he is far away toiling for Christ they will live again in days gone by and bless God for the sterling Christian manhood of one we are sorry to lose.

May God give him a safe voyage, and after his noonday of honest, earnest toil, a quiet evening, a peaceful sleep, a beautiful morning to "wake with his likeness." God speed you on your way, my brother, and "keep you till He comes." Farewell.



DANIEL J. LICHTY.

BY W. L. IKENBERRY.

A HALF century ago the frontier of the United States was not far from the Mississippi River. Emigration to the attractive prairie lands of the Mississippi Valley was active. As an incident of this wholesale migration it happened that a large number of people from Somerset County, Pa., settled on the exceptionally fertile lands to the south of Waterloo, Iowa. Among these early emigrants was the paternal grandfather of the subject of our sketch, together with his family. At about the same time there came from Ohio, though formerly from Lancaster Co., Pa., the family of Bro. Lichty's mother. Her name was Sarah Hoover.

It came to be the case in the course of time that these Pennsylvania people, mostly from Somerset County, occupied more than a township of land to the practical exclusion of other people. The community which grew up under these circumstances is one of the most homogeneous and respectable that could be imagined. Almost all the persons composing it were members of the Brethren Church. With common religious and social traditions of a most wholesome sort, friends and acquaintances from childhood, and bound together by the ties of frequent intermarriage, they were yet kept from the narrowness which so often characterizes self-contained communities by the contact with other people which life in a new prairie community always brings.

They brought with them their traditional Pennsylvania Dutch thrift; they brought also a sturdy morality. For years the township has been without constable or justice of the peace for the simple reason that the fees of the office would not pay the expenses of qualifying. Perhaps not more than one case has gone to court in a decade. It is not surprising that this is a prosperous people. "Happy is that people whose annals are brief."

Daniel J. Lichty began life as a member of this community in 1878, and here he grew to manhood. To be born and raised in such an environment is in itself a privilege. His ancestors for at least two generations were farmers. All but Grandfather Hoover were members of the Brethren church. When he was but four years old his father died, so that the task of training him for the duties of life devolved upon his mother. How well she performed her task the results show better than words of ours.

It is as an urchin in the country school that the writer of this first remembers him, and it may be worth noting here that the same school has already seen one of its former pupils go to the foreign field—Sister Eliza B. Miller. His record in school was good, but it is not always possible for a widow to keep her children in school continuously, and so after he was thirteen years of age our brother was obliged to work on the farm during the summer and content himself with a few months' schooling in the winter. His experience as a farm hand must be counted as a part of his early education. He learned in this way the nobility and necessity of labor, learned to do things himself, and developed a strong and vigorous body which has been of value to him in his struggle to complete his education. It was fortunate that both his school-teachers and his employers were such as to inspire him to high and noble aims.

At the age of thirteen he united with the church during a series of meetings held in his home church by Eld. J. G. Royer. From the beginning he was encouraged to take part in the work of the church and he soon became an active worker in Sunday school and Young People's meetings. The Missionary Reading Circle was the means by which his interest was aroused in foreign missions—a movement which began to really stir our church about the time of his conversion.

In 1897 he found himself able to enroll at Mt. Morris College, from which he graduated last spring. The years spent here must be accounted as among the most important in the formative period of his character. The departments of church work, the stimulating personal contact with teachers and fellow-students, and the atmosphere of earnest endeavor, together with the missionary interest and traditions of the school brought to its fruition what had been planted before.

In the classes of the school he was not distinguished for exceptional brilliancy but rather for a much more valuable quality—persistent and

thorough work. It must not be understood that he was at all dull, for his work in school was unusually good, but the writer of this is inclined to attribute its excellence to hard work rather than to exceptional ability. One characteristic of his classwork that was appreciated by his instructors was that, be the task easy or difficult, it was sure to have received conscientious attention. His work was done steadily and evenly from the beginning to the last day of the term. This excellence was not attained without some sacrifice on his part, since he was obliged to support himself during his stay at school. To secure employment was always an easy matter with him simply because his faithfulness was well known. No task placed in his hands would suffer in the absence of his employer.

Much might be said of his relation to his fellow-students, and of his influence upon them, but the fact that he goes to the field supported by the College Missionary Society of which he was a member speaks plainly of their esteem for him.

In April of this present year he was selected to the ministry by the church at Mt. Morris, and the facts of his appointment to the India mission are doubtless fresh in the minds of all.

Let it not be supposed, because prominence has been given to the environment in which Bro. Lichty has grown up that his character has no positive side. Emphasis has been placed upon environment because it is a prominent fact in all lives, and our brother's life shows how powerful a force it may be. Born of Christian parents, reared in a godly community, the fervor of his first Christian experience used in the Sunday school and Young People's meetings, interested in missions through the Reading Circle, educated in a Brethren's school—the rehearsal of his experiences sounds like a list of the methods which the church uses in her work. Yet in the main these opportunities are equally open to every youth. Every parent may make them a part of the environment of his family.

Our brother takes with him to the foreign field as a part of his equipment, an enthusiastic devotion to the cause of mission work and coupled with it a firm and abiding faith in the doctrines of Christianity, and these are essential to any missionary. His career is not, however, likely to be marked by those brilliant and spectacular features which we sometimes see in the early career of some men who usually as suddenly disappear from public view. Rather, he will be distinguished, we think, by steady, even, and persistent work which will make itself felt more strongly each year. In the minds of those who know him best he is associated particularly with that persistency which *compels* success.

University of Chicago.

TUSKEGEE.

BY MAX BENNETT THRASHER.

ONE day a Negro boy, whose daily work was that of driving one of the mules which dragged the cars of coal out of a West Virginia mine, saw a group of fellow-workmen, during the noon hour, gathered around one of their number. The man who was the center of the group had a piece of an old newspaper, and was reading aloud. It did not matter that he spelled the words out slowly, and mispronounced many of them. He was the only one of the number who could read at all; and the others gazed at him with admiration and awe. He was a little less than a god to them.



Carnegie Library.

The mule boy was Booker T. Washington, who now is the principal of Tuskegee Normal and Industrial Institute. In telling me of this incident, Mr. Washington added, "Then and there I resolved that I would learn to read. I would master an art which could give a man such a power over others."

Washington was then perhaps twelve years old. He does not know his exact age, because he was born a slave, and no record was kept which would accurately fix the date of his birth. Soon after the close of the war his family had moved from the plantation on which freedom had come

to them, to a little village in the Kanawha valley, in West Virginia, where work in the coal mines and at the salt furnaces would yield money wages. To this village there came a young man who opened a school for Negro pupils. At this man's school the mule boy learned his letters. In time he left the mine and went to work as general chore boy about the house and garden of a white woman whose home was near the village. This woman, when she learned the boy's ambition, encouraged it. She not only taught him to read, but she taught him cleanliness, thrift and systematic industry. Mr. Washington has told me that he owes a great deal of his success in life to her teachings. One day the boy heard of General Armstrong's school at Hampton as a place where Negro pupils would be taught, and at the same time be allowed to work to pay their expenses. He did not hesitate as to whether he had best go to Hampton. His only question was how quickly could he get there. He had almost no money, and he did not even know where Hampton was, but he bade his mother and friends good-by, and started, working his way over the Virginia mountains, and inquiring the road as he went.

"At Hampton," he has said, "I first learned what it meant to be a man and not a piece of property. I made up my mind while there that when I had finished the course of study at the Institute I would go into some portion of the South where the people of my race lived in great numbers, and give my whole life to helping them as I had been helped at Hampton." He remained at General Armstrong's school until he graduated, getting a thorough academic and industrial education. Not long after he graduated the Legislature of Alabama appropriated \$2,000 a year to establish a normal school for Negroes at Tuskegee. When General Armstrong was asked to recommend a teacher, he named Booker Washington, as a man well fitted for the position.

On the Fourth of July, 1881, the young teacher gathered thirty almost untaught colored pupils into an old Negro church in Tuskegee, and organized his school. The scholars were of all ages. One was a man fifty years old, the pastor of a colored church in the town. The attendance increased rapidly. In a very few months the teacher began to realize that the best results of his labors could not be looked for unless he could have an opportunity to train the bodies as well as the minds of his pupils. They needed that instruction in cleanliness, thrift and industry which he had received, just as much as they needed instruction in books, morals and religion. In fact they needed to be taught "how to live."

A plantation of one hundred acres, situated one mile from Tuskegee town, was offered for sale for \$500. With a confidence in himself and his work which time has justified, the young man borrowed enough money to enable him to get a deed of the place, and then moved his school into the few old buildings which remained upon it. Here the development of

the school along the lines which distinguish it to-day was begun. Mr. Washington taught the pupils evenings and a part of the daytime, and during the rest of the time worked with the young men upon the land and about the buildings. A friend in Tuskegee gave a horse; some one else gave some tools, and crops of corn and cotton and vegetables were planted. The young women did the laundry work, cooking and general housekeeping for the establishment. As soon as it could be afforded, a sewing machine was bought and the girls began to have systematic instruction in sewing and dressmaking. A small blacksmith shop and a crude wheelwrighting shop furnished a beginning for teaching trades to the young men. As the school increased additional teachers were secured.



A Class in Nurse Training.

The State appropriation was increased by \$1,000 a year, and Mr. Washington by spending the summer vacation in the North, and telling the story of what he was trying to do, enlisted the practical sympathy of generous friends. When it became necessary to have a larger building the young men dug the foundation and largely built the structure with their own hands. This building was of wood, but by the time another was required the principal had opened a clay pit on the plantation, and the students were making bricks not only for the school's use but to sell to the inhabitants of the surrounding country. Since then all but one of the large buildings erected on the school grounds have been constructed of brick.

This brick yard, by the way, proved to be one of the first instruments in helping to bring about the happy relations which have always existed between the colored people connected with Tuskegee Institute and their white neighbors. One of Mr. Washington's arguments when he is addressing an audience of his own race is: "Learn to do something a little better than anybody else in the community, and then you will find that your work will be in demand, regardless of your color." The Tuskegee bricks were so good that there soon came to be a demand for them which has constantly increased, from builders of both races. The school's brick yard now makes two million bricks each year.

This was the beginning, twenty years ago. I have asked Principal Washington to briefly summarize the condition of the Institute at the beginning of the school year, for 1902-3: "The school now owns 2,500 acres of land, exclusive of 25,000 acres of mineral land given it a few years ago by the national government to be sold and the proceeds added to the endowment fund. Seven hundred acres of land are under cultivation each year by the labor of the young men of the school, who, in this way, learn practical modern agriculture. There are over fifty buildings, counting large and small, and all but four of these have been erected by student labor. There are one hundred teachers and instructors. In addition to academic, and moral and religious instruction, thirty trades and industries are taught. Over twelve hundred students attend each year, and the average daily attendance is over one thousand; about one-third of the students are young women. The students come from twenty-eight States and Territories, and from Africa, Cuba, Porto Rico, Jamaica, Barbadoes, and Central America."

Three graduates of the school and one instructor sailed for Africa in the fall of 1900, under contract with the German government, to go to one of the German colonies on the west coast of Africa to teach cotton raising to the natives there. These men carried with them cotton seed and vegetable seeds, agricultural tools and a cotton gin. Two of the young men had had five years training each on the farm at Tuskegee, the third was a graduate of the mechanical department, and went to erect the gin-house, make and repair such implements as would be needed, and teach the natives to do the same work. The instructor is to return after a period of about two years, but the three young men expect to spend the remainder of their lives in Africa, carrying back there, as one of them said, "some part of what my race has learned in America." It is known that the ancestors of two of these men came from this same part of Africa, and quite likely they are all descended from slaves brought from there.

This experiment has worked so well that the German Colonial Society, under whose auspices it is being carried on, has sent to Tuskegee several times since the first men went out, for additional men, and later for men

and their wives. It is required that these last be trained in practical agriculture, and they are settled in various parts of the colony as model farmers on land and with supplies furnished by the Society.

Every one of the one hundred teachers and instructors at Tuskegee Institute is of the race which the school is designed to help. The entire country has been searched time and again to find the most efficient men and women for the various positions. There is hardly a college or technical school of the highest grade in the country that is not represented in the faculty. At the head of the Academic Department is Mr. Roscoe Conkling Bruce, the young man who graduated from Harvard College in June of 1902, after having distinguished himself there as few men of any race are ever able to do. While fitting at Phillips Exeter Academy, young Bruce took several prizes for debate. At Harvard he took a prize of \$100 for excellence in debate, won the Baron Courbetin gold medal for debate, and was one of three men selected from sixty contestants to defend the college in the Harvard-Yale and Harvard-Princeton debates. Both these contests were won by Harvard, and it was the generally expressed opinion of those who heard them that Bruce's ability was very remarkable. Mr. Bruce's father was the late ex-Senator and Register of the Treasury B. K. Bruce, who represented the State of Mississippi for several years in the United States Senate.

Tuskegee Institute teaches trades and industries by practical work. There is a double advantage in this. Moderate as are the charges of the school—an entrance fee of \$1.50, and a charge of \$8 a month for board, furnished room and laundry, with no charge for tuition, because few of the students could as yet afford to pay it—probably half the students could not remain at the school for any profitable length of time unless some method was provided by which they could work to pay a part of their expenses or, in some cases, all of them.

Many of the students who came to Tuskegee are practically without money when they get there, having spent their last dollar to pay their way to the school. Others who are still poorer, walk to Tuskegee, sometimes from homes as far as five hundred miles away. Such students as these, and others who do not have the money to pay their expenses, work through the day, and attend night school two hours in the evening. They are allowed wages which will a little more than pay their expenses, and the balance is put to their credit in the school's treasury to be drawn on later. After a student has worked for one or two years in this way he or she has usually a sufficient sum laid up to allow of entering the day school for the remainder of the course. Mr. Washington has often commented on the value of this method as a means of testing an individual's character. He says that any person who is willing to work hard at some trade or industry for ten hours a day for one or two years, for the sake of



Dorothy Hall.

going to school two hours each evening, is worth making an effort to help to get started in life.

Agriculture has always been regarded as one of the most important industries to be taught by the school, and the students in this department have careful instruction under skilled instructors. This includes not only actual work on the land, but in the care of stock, poultry raising and bee-keeping, dairying, horticulture, and the other industries associated with agriculture. Not only are the young men taught in this department but classes of young women have training in poultry raising, bee-keeping, dairying, market gardening, and the care of lawns and flower beds, and also of fruit trees. Among the crops under cultivation in one year when I visited the school were seven acres of onions, ten acres of cabbages, sixty acres of sweet potatoes, twenty acres of sugar cane, forty acres of cow peas, two hundred and fifty acres of oats, three hundred and fifty acres of corn, and many acres of fruit and vegetables. All of this ground is cultivated by the students. The school has a peach orchard of sixty acres. A steam cannery is operated during the summer vacation. This not only furnishes profitable work for a number of students who want to work through the vacation—at the same time teaching them the art of canning—but at the same time it enables the school to utilize great quantities of the fruit and vegetables produced, by preserving them until the school is in session during the succeeding months. There are about one hundred and fifty cows on the farm, and seven hundred hogs and pigs. All the produce of the farm is consumed by the students or teachers, or fed out upon the farm.

Perhaps the practical way in which the trades are taught at Tuskegee cannot be shown in any better way than by a brief description of some of the buildings which the students have built. The most important building under way at the time I write is the Collis P. Huntington Memorial

Building, for which the widow of the late President of the Southern Pacific Railroad has given the money. This building, which is to be of brick, four stories high, will be the largest on the school grounds, unless it be the Men's Trades Building, which may cover more ground, but is not so high. The Huntington Building is to be used to accommodate the academic classes, which hitherto have been scattered through several buildings. A handsome three story brick building for administration purposes is just being finished, as is also a three story brick dormitory for boys, given by Mr. Rockefeller. A large brick dormitory for girls is also under way. The Carnegie Library was finished last year. Mr. Carnegie gave \$20,000 for this building. On account of the work being done by the students, the building was completed and furnished for less than this sum, and something left for new books. The furniture, including shelves, tables and even the librarian's desk was made by the students.

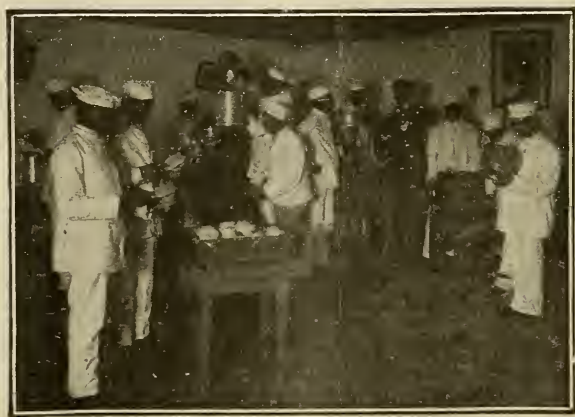
The students dig out the ground for the sites of the buildings and lay the foundations. I have already spoken of the school's brick yard, in which the bricks for the walls are made by men who expect to follow the trade of brick making as a life work. Other men learning the brick-mason's trade lay the walls. The carpentry classes put on the roof and do all the wood work. If the building is a dormitory, the wood-working shop makes all the furniture, and a class of young women who are learning mattress making and upholstery provide the bedding. The tinsmith class covers the roof and the electric lighting fixtures and steam heating apparatus are put in by young men who are learning these two trades. The chapel—the money for which was given by two ladies in New York—was built in this way, the plans for this, as for most of the buildings, being drawn by one of the school's instructors in architectural and mechanical drawing. This building will seat over two thousand persons, and it was in this that President McKinley spoke to the students when he visited Tuskegee. The pews in the chapel were built in the school's joiner shop after a model designed by one of the students. The same two ladies gave the money to build Dorothy Hall, in which all the girls' industrial classes are accommodated. This building was completed in April, 1901. In the same way Mrs. C. P. Huntington gave Huntington Hall, a handsome and commodious dormitory for girls. Mr. Morris K. Jesup, of New York, recently gave the money to erect a large stock barn.

One of the very practical features of the school is the nurse-training department, conducted in connection with the school's hospital. This is in charge of a competent physician. The training of the young men and women in this department is very thorough, requiring four years to complete, and the school has at no time been able to begin to fill the applications made to it for trained nurses for families and institutions in the South.

It is impossible in one article to give a thorough description of Tuskegee and its work. One can only hint at methods and results. The graduates of the school are numbered by hundreds now, and there are several thousand other students who were not able to remain at the school to graduate, but who were able to get sufficient training there to enable them to do good work as teachers and as artisans. These earnest, energetic young men and women are scattered all over the South, now, and wherever they are to be found, in almost every case something of the Tuskegee spirit is being exhibited by them. Under their influence colored people are getting to own land, have better homes, live more wholesome lives, accumulate property, and, in short, become respected and self-respecting citizens.

I am sometimes asked what seem to me the most remarkable qualities of the principal of Tuskegee Institute. I would place first, Mr. Washington's practical common sense, and next his ability to inspire in his pupils his own determination to give up his life to work for the people of his race. Not long ago I hear a colored preacher, in a prayer with which he opened a meeting at which Mr. Washington was to speak, thank the Lord for having given the race a leader "with such a consecrated character and so much practical common sense." When Booker Washington was a young man at Hampton, under the influence of General Armstrong, he resolved to give up his life to carrying to others of his race the good which Hampton had given to him. Each year, now, he is sending out from his own school classes of trained young men and women whose first thought is to pass on to others the help which Tuskegee has given them.

Westmoreland, N. H.



A Class in Dairying.

Editorial Comment.

THE KEY IS IN YOUR POCKET.

How often has a congregation listened to the long and fervent prayer of its leader while he besought God to open the windows of heaven and pour out a blessing upon them, as he promised in Malachi 3:10! With what fervency were the groans and amens of the members, showing fully that their hearts accorded in the desires of their leader! Louder grew the prayer as the leader argued and pleaded with the Lord and declared how they were going to rely on His promises to answer them. Up from their knees they arose, went on about their service or their duties. The windows did not open. Some wondered why. Others said God answered but they could not always tell when and where.

Now this is all misty. There is no uncertainty about a prayer being answered when God once does open the windows. Every one in the church and in the world will know it. The windows are shut!! The trouble is that all the time of this earnest praying and expecting of the Lord, the leader and the entire congregation had the key in their pockets and never thought or were not willing to take it out and use it.

Look sharp at the reading of the verses: "Bring ye all the tithes (tenth of your income) into the storehouse, that there may be meat in my house, and prove me now herewith (that is, with the tenth), saith the Lord, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

What can be plainer! The tenth of your income is the key that unlocks the windows. Apply the key. Bring in the tenth. Take it out of your pockets and give it to the Lord. Don't object and say we are not living "under the law";

if you want the blessings of the law comply with the conditions.

What will happen? The Lord says, He will open the windows and pour out the blessings. How much noise called prayer and preaching is wasted over this text. Fulfill the conditions and God will fulfill the promise.



DEVOTION TO MISSIONS.

Perhaps one of the strongest marks of a true missionary which Brother and Sister Stover carried while in America is their devotion to their work in India. When they told their experiences with the famine and other incidents, brethren and sisters would say, "How can you stand it to be there?" To this the reply was, always in thought and many times in word, "How could we stand it to be away?" Their feelings were much like those of Mr. Jewett of the Telugus mission. When in 1862 he was urged not to return because the work was a failure he said, "I am going back to the Telugus, even if it were only to die." To this the foreign secretary rejoined, "Well, we will at least send some one with you to bury you."



SUFFERING AND SUCCESS.

There is nothing more unpleasant to the natural man than suffering; there is nothing more pleasing than success. Every one shuns the former and pursues the latter. To such an extent is this true that workers often are disappointed because instead of success suffering is their reward. On the suffering side of this question perhaps no missionary endured more than did Judson of Burmah. To read his biography is to follow one trial, suffering and horror in close succession to the other, until one is made to exclaim, "What next!" It pleased God to show him but a small measure of success grow-

ing out of his labor. Yet Judson pressed on to the close of life. Others took up his work and the Burmah mission has become one of the most successful of the East.

Judson's son, looking over his father's life of suffering and service, framed this axiom which should be a help to every Christian worker: "Suffering and success are vitally linked. If you suffer without succeeding, it is in order that some one else may succeed after you; if you succeed without suffering, it is because some one else has suffered before you."



THE THREE MOTTOES.

A Christian mechanic in England wrote an article on his three mottoes. They were: "I and God," "God and I," and "God and not I." He explained that they showed three stages of his Christian experience and growth. At first so important were his labors that he put himself before God in them. As he labored on and noted God's blessings, he thought the Lord was doing more than he. So he said "God and I." But as he grew in service, his own labors became smaller and smaller, even though he did work more diligently than ever before, until at last what he did was so small in comparison with God's part that he declared that "God and not I" worked. What a blessed conclusion! Nothing is more restful than to feel that we are simply and only His tools, the highest perfection of which is that they are always ready for the workman and passive in His hands.



WHY NOT?

In a large number of Sunday schools, after the classes have convened in general assembly from the class rooms, the superintendent conducts a general review. Ten, and sometimes fifteen, minutes are thus profitably spent.

Most Sunday-school superintendents are advocates of missionary work. Instead of a review, why not take one Sun-

day of each month in giving an intelligent, spiritual talk to the children about missions? Either discuss the missionary side of the Sunday-school lesson for that day or talk on some other phase of missionary work. One school devoted to very great profit the reading of selections from the Missionary Visitor, and an excellent collection was taken up. The collection need not follow unless desired, but reading or speaking on missionary subjects once each month to the Sunday school would quicken a new interest in the work and help the school.

Try it, superintendents, and report the results.



EMMERT STOVER'S GIFT.

Perhaps no little boy among the Brethren, and six years old, has traveled as much as Emmert Stover, son of our missionaries, Brother and Sister W. B. Stover. In his going from place to place, shaking hands with many and many a grown person at Annual Meeting as well as elsewhere this past summer, he has been given pennies, nickels and dimes. These he did not spend, but placed in a little bank. On October 4 the editor went to Chicago to say good-bye to Bro. Stover's, and among some of the scenes of that parting which will ever be held dear in memory is Emmert's coming and handing the writer eighty cents, while his mother explained that this amount was a little more than one-tenth of the gifts of friends. "We want him to learn to remember the Lord's work, too," she said, and thus he gave.

"A gift of gifts," some one says. Yes, and what are the corn, the cattle,—all the blessings of life,—but multiplied gifts from the Giver? How many return as much as a tenth unto Him?



TUSKEGEE.

The readers of the Visitor certainly are fortunate to be favored with such an able article on so interesting a subject as the work being done at Tuskegee, Alabama, on the part of the colored peo-

ple of the South. The article was solicited because of two things,—a somewhat extensive though not well-defined sentiment among the Brethren to do some missionary work among the colored people right on the threshold of the church in America, and to bring before the Brethren methods that are meeting with success in this field.

Many recall Bro. Cobb's article on "The Bright Side of a Dark Subject," which appeared in the September Visitor, and remember the list of testimony from a number of good schools now in progress in the South.

Along these lines the Brethren can succeed most admirably in doing mission work among the colored people. At first it will take some funds to start; but started, the institution can be made largely if not entirely self-supporting.

That a great work may be accomplished needs only the faith and a conviction of a Booker Washington, applied with good practical methods. Had the Brethren opened such an industrial school fifteen or twenty years ago, teaching the colored man thrift and economy, and at the same time faith in the Lord Jesus Christ, all over the South to-day would be devoted workers, building up the church, enlarging the borders of Zion, setting a light in the darkness, the end thereof eternity alone will reveal.

It is not too late yet to do this. Industrial evangelization has but begun. The field is very large; the harvest is ripe almost to wasting; its access is easy; the promise is most encouraging. Why do not the Brethren enter?

It is but just to Mr. Max Bennett Thrasher, who has so kindly contributed the article, to state that he has written a most interesting volume, entitled "Tuskegee," giving in most interesting detail a full account of the work done at the place bearing that name. Many have read the life of Booker T. Washington and were helped in their own struggles to do something for their fellowmen. Mr. Thrasher's book will give a most intelligent idea of how the work

itself is carried on, and will give any reader practical ideas of how to do mission work in the South. To begin reading the book is to read the last page before quitting, so interesting is the narrative.

The Visitor wishes that 1,000 copies would fall into the proper hands throughout the congregations of the Brotherhood; for if they were once read, such a fire of enthusiasm would be enkindled in behalf of missionary work among the negroes as would result in some direct and effectual undertaking in their behalf.

The Visitor will be glad to have the publishers send a copy neatly bound in cloth to any address for \$1.00.

THE VISITOR IN A SUNDAY SCHOOL.

Sister Jane Fyock's class in the Manor Sunday school, and the school itself beside, took up a missionary collection recently after "presenting a few thoughts gleaned from the Missionary Visitor before the school,"—so the report came to the editorial desk. It is encouraging to see that the Visitor is lending a little part in inspiring members where it goes to make a greater effort for the cause.

THE SAILING.

About the time the readers of the Visitor get this copy,—or October 28,—Brother and Sister Stover and Emmert and Miriam, their children, with brethren Jesse Emmert and W. J. Lichty, will sail from New York on their five weeks' journey to India. They go on the Italian line of steamers by choice, their reasons being, first, the Company has just recently made a special effort to get a share of the travel, and have fitted out some very fine passenger steamers. Then, too, the rate is lower because the time is one week longer than on other lines. Between the tenth and fifteenth of December, if all is well, the party will reach Bombay. The fare from New York to Bombay, India, is \$198.75, second-class passage.

THE TWO BIOGRAPHIES.

The Visitor considers itself very fortunate to get such good biographies of the new workers for the India field. Though the accounts are short they are to the point and bring out some of the good features of the two brethren who are leaving friends, home and country for Jesus' sake. These biographies are not published to give praise or to extol the efforts of one over another. Far from that. But they are given with the hope that others reading may throw their hearts and lives still harder into the struggle for truth, right and God than ever before. "Follow me as I follow Christ," Paul wrote and to this extent we may know and profit by the lives of our own brethren who are shoulder to shoulder with us in the conflict, and who through the favor of God are called to serve Him in distant lands. In the midst of one mighty voice unheard by men but heard by God and supported by one united prayer uttered only in the heart as the eye turns heavenward, do these new recruits to the India mission go forward. May they all be prospered in their journey and be permitted to greet the faithful in India is the wish of every one interested in missions.



BRO. STOVER'S VISIT.

Bro. Stover visited many churches and homes during his visit in the United States. From the standpoint of desire among the churches the year was all too short. No doubt it has been long to the working church in India.

Into whatever home Bro. Stover went, wheresoever, he preached he left one lasting impression in every one's mind. It is that he is in love with his work, is full of it, is fully consecrated to it, and would not so much as think of giving it up. Such feelings and convictions make service sweet though it be in India, or anywhere else in the world. Bro. Stover's go back very much rested and refreshed and are grateful for the oppor-

tunity of meeting so many who are interested in the mission in India.



AGENTS WANTED.

An agent for the Visitor in each congregation is wanted. We have written to one minister in each congregation, asking him to recommend some one, but regret that through a press of other duties some have not replied yet. We have just now received from press a large invoice of prospectuses of the Visitor for 1903, and we want them in the hands of possible subscribers. No one need fear taking hold of this work. It has the authority of the Annual Conference back of it. There need be no doubt about the Visitor not doing a good work. Testimonials are plentiful in its favor. We do not ask agents to do the work for nothing, unless they wish to do it. Terms are offered that should encourage any agent to make a thorough canvass. Shall we not hear from many who will try to secure a good list of subscribers? Please address the General Missionary and Tract Committee, Elgin, Illinois.



A GOOD LETTER.

Charley S. Driver, of Weyer's Cave, Va., one of those trying for a prize, though but ten years old, writes with his own hand a neat little letter of which the following is a part:

"I am glad that I could do as much as I did in helping to swell the number of subscribers to the Visitor, so you will be enabled to help in the Golden Harvest. I see in your list that twenty-two club raisers sent in a total of 524 names, amounting to \$52.40.

"My Sunday-school teacher gave me a dime to invest for mission work. I have raised a half dozen chickens but have not sold them yet. I will market them soon and turn the proceeds over to mission purposes."

The editor is glad for this good little letter, and while he would not wish to

take one letter from any of the children's papers, *The Young Disciple* or *Children at Work*, where the little ones have published many a good little missive, yet if there are any surplus letters among the little missionary workers over the Brotherhood, the Visitor will be very glad to have one or two now and then. These little missionary writers some day are going to be grown, and will be strong for missions all over the world. God bless every one of them.



OPEN TO CONVICTION.

A solicitor for the Visitor came to a brother who thought it was an unnecessary publication and would be of no interest to him. The agent asked him to take a sample copy along home, and the next morning to his surprise the good member came around and subscribed without any further talk. Other similar instances are reported. It is not more than what is expected. A new periodical must be introduced. Without boasting of results the Visitor is anxious to get into the hands of every member and friend of the church. Just one copy! If then they do not want the paper to come regularly, well and good. The new prospectus is ready for general distribution. It tells what will be done next year. Who will hand copies out at church or Sunday school so as to bring what is coming before the people? Just drop us a card saying what you are willing to do, how many sample Visitors or prospectuses you can use, and they will be sent at once.



CERTAINLY A NEW METHOD.

The District Meeting of Tennessee has asked the General Missionary Committee to appropriate, instead of money outright, 250 subscriptions each to the *Gospel Messenger* and the *Missionary Visitor* to be used in the District. The purpose of the District Board is to secure subscriptions themselves and use the proceeds in carrying on their District work. They

think it will do two things: Get members to read the papers and in a sense raise the money to carry on mission work in their District from the members themselves.

The method is worthy of careful consideration. Nothing just like this has been tried before in the Brethren church. The members of the M. E. church Mission Board have found it decidedly profitable to give their missionary paper, "World-Wide Missions," free each year to any and every one who gives a dollar to their Foreign Missionary Work. They believe that it increases the amount in their treasury decidedly. Whether such a step or a similar one as asked for by Tennessee would do the same thing for the Brethren, will be found out in case the Committee decides to make the appropriation.



BARRING THE LIGHT.

Standing or kneeling on the sidewalk were a group of boys intent upon a game of marbles. One little urchin, with knuckles on the chalked line, suddenly raised his head to call out to a companion, "Stand out o' my sunshine, can't ye? I can't half see what I'm aimin' at when you shut off the light."

We went on our way, laughing at his earnestness, yet with a wish in our sore heart that his admonition could reach a wider circle. For in the great game of life that busies us all—tangled, complex life—there are so many who are barring the light. They watch the work that is going on around them, and by chilling indifference or contemptuous comment shut out the sunshine of hope and courage, and so spoil many an aim that might else be true.

If we cannot help, at least let us stand out of the sunlight, and not throw our shadow over those who need clear vision and a steady hand for the task before them. There are many people, good people, of whom, if their friends dared to ask what they most desire, it would be: "Stand out of our sunshine, and don't shut off the light."—Selected.

"ON THE STREET."

We little know what echoes will come back from words written or spoken in the Master's name.

On the evening of April 19, 1876, the writer attended the closing meeting of Messrs. Moody and Sankey in the Great Hippodrome in New York. The meeting held late, and as he was to take the midnight train for Philadelphia he loitered about the streets noting the various aspects of sin and misery presented, and finally, standing beneath a street lamp, on Broadway, wrote a little poem, "On the Street," which was afterwards printed, and has been scattered by thousands among persons for whom it was designed both in America and England. Recently friend sends a clipping from a New York daily, the New York Evening World, containing the following:

Off the Street to Die.

A crust and some verses in her pocket,
a woman crept into a basement eating
house, bought a two-cent cup of coffee,
munched a crust and died—nobody
knows her name unless it is the woman
who lifted the apron.

On the street, on the street,
To and fro with weary feet.

A woman in whose ears this refrain rang tottered down the stone steps into an eatinghouse in the basement of 94 Park street on Thursday night. A tattered black serge dress covered her wasted body, and a thin shawl was thrown over her head. Shivering, she sank into the nearest seat and feebly called for a cup of coffee, as she placed in front of her the last two cents in her possession. When a boy brought her the coffee she drew from her pocket a dry crust and tried to eat it, but found it too hard and cold. The boy offered to soften the crust over the stove, and the woman handed it to him, with a sad smile. In a few moments it was returned, warm and soft. She tasted it and swallowed a sip of the coffee, then put the rest of the crust back in her pocket. Her hand

stretched towards the coffee again, but fell short upon the bench in front of her. Her eyes closed and a convulsion shook her frame. Her head fell forward upon her breast, and her earthly troubles were over.

The inmates of the miserable place hovered about the dead woman for a minute and then went on with their eating, drinking and card-playing. One old waif of the street lifted the apron which some one threw over the dead woman's face and said as she gazed upon the features:

"Oh, that's Annie Muller," and then she turned away with a shrug of the shoulders and hurried to her home, the street.

The dead woman was found by Deputy Coroner Donlin yesterday morning seated just as she died and watched by a big policeman. The business of the place was in full blast. A glance showed the Deputy that death was due to Bright's disease.

The woman's clothes, though torn, were clean. Her face was fair and without a trace of the dissipation in which she had lived, and her big blue eyes, open and vacant, were as innocent as a child's. Her heavy, dark-brown hair was neatly coiled.

Her life story was pathetically hinted by the contents of her pocket, her swollen feet and her worn shoes. The pocket contained besides the crust of bread, two neatly embroidered handkerchiefs, two broken sticks of candy, a cheap wooden rosary, and two Salvation Army tickets on which were printed:

"Lost—All have sinned."

"Look—Unto me."

"Live—Jesus saves."

On a piece of neatly folded and perfectly clean paper was the following:

On the street, on the street,
To and fro with weary feet,
Aching heart and aching head;
Homeless, lacking daily bread;
Lost to friends, and joy, and name;
Sold to sorrow, sin, and shame;
Wet with rain and chilled by storm,
Ruined, wretched, lone, forlorn;

Weak and wan, with weary feet,
Still I wander on the street.

On the street, on the street,
Still I walk with weary feet;
Lonely 'mid the city's din,
Sunk in grief, and woe, and sin,
Far from peace and far from home,
No one caring where I roam;
No kind hand stretched forth to save,
No bright hope beyond the grave;
Feeble, faint, with weary feet,
Still I wander on the street.

On the street, on the street,
Midnight finds my straying feet;
Hark the sound of pealing bells,
Ah, the tales their music tells!
Happy hours forever gone;
Happy childhood, peaceful home,
Then a mother on me smiled,
Then a father owned his child;—
Vanish, mocking vision sweet!
Still I wander on the street.

On the street, on the street,
Whither tend my wandering feet?
Love and hope and joy are dead —
Not a place to lay my head;
Every door against me sealed,
Hospital and Potter's Field,
These stand open. Wider yet
Swings perdition's yawning gate,
Thither tend my wandering feet.
On the street, on the street.

On the street, on the street,
Late I walk with weary feet.
Oh! that this sad life might end;
Oh! that I might find One Friend—
One who would not from me turn,
Nor my prayer of sorrow spurn,
Oh! that I that Friend could see—
He would pitying look on me;
Such as I have kissed His feet;
On the street, on the street.

On the street, on the street,
Might I here a Savior meet!
From the blessed far-off years
Comes the story of her tears
Whose sad heart, with sorrow broke,
Heard the words of love He spoke;
Heard Him bid her anguish cease;
Heard Him whisper: "Go in peace!"
Oh! that I might kiss His feet—
On the street, on the street.

H. L. H.



MISSIONARY DARTS.

Christ died for all men.



Persecution is no dead foe even to-day.

"The field is the world; the world is my parish."



"Lo, I am with you even unto the end of the world."



Growing in grace is along world-wide salvation avenues.



Brother, are you "playing at missions," or really in earnest?



The census of 1901 for India shows 2,664,000 native Christians.



Every Christian must go into all the world either in purse or person.



A missionary prayer meeting once a month is soul-inspiring. Try it.



You can't keep the key in the pocket (the tenth) and get the blessing.



"Givers" are "goers," for "how shall they preach except they be sent?"



Interest in world-wide missions unseals the heart to every good work.



If you cannot go, you must send. Jesus expects every one to do his part.



Satan often gets in his best missionary work on the way home from church.



The task is not done! There are yet about 1,000,000,000 heathen in the world to-day.



A really missionary preacher uses missionary illustrations in his ordinary sermons.



In all the world there are 558 foreign missionary societies and 18,000 workers on the field.



Brother, sister, honestly before God what are you doing to help along the glad tidings to a sin-cursed world?

Reading Circle.

CIRCLE MEETING PROGRAMS FOR NOVEMBER.

Sunday, November 2.

Topic.—Faith.

Text.—Knowing this, that the trying of your faith worketh patience, James 1: 3.

References.—Philpp. 3: 9; 1 Cor. 16: 13; Col. 1: 23; Heb. 6: 12; Heb. 6: 28-39; Matt. 15: 28; James 2: 18; Col. 2: 5; 1 Thess. 3: 5-10; 2 Peter 1: 5; Acts 3: 16.

The Faith of Abraham.—God promised Abraham that his seed should be as the sands of the sea, and that they should inherit the land of Canaan. God tried Abraham's faith by asking him to offer Isaac as a sacrifice. Our faith must be strong enough to wait for God's own time to fulfill His promises.

The Trial of Faith.—When Job lost his property and his children, and sat down in the ashes afflicted with disease, his faith in God never wavered. "Shall our heavenly Father send us good only and not evil?" is his answer to his friends. Job 23: 3; Job 19: 25, 26.

It Worketh Patience.—Patience is the ability to hold still when it hurts. Impatience brings misery and trouble into many homes.

Essay.—The Life of "Faithful" in "Pilgrim's Progress."

Sunday, November 9.

Topic.—A Working Church.

Text.—He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Eph. 4: 11, 12.

References.—Psa. 132: 13-16; 134: 1-3; Isa. 2: 3; Matt. 16: 18; 1 Cor. 12: 28; Eph. 1: 22; Eph. 3: 21; Rev. 2: 1-6; Rev. 3: 1-4; Col. 1: 18; Acts 14: 23; 1 Cor. 7: 17.

Preach Christ.—The preaching of Jesus Christ and Him crucified is the first

essential. Neither organization nor work can take the place of sermons that bring Jesus Christ to the hearts of the people. A preacher never gets old as long as he grows.

All Must Work.—The young people have their work to do as well as the ministers and older members. There would be something lacking in a church made up of only grandparents. Each member, young and old, should be willing to do some individual and specific Christian service.

To Each One His Task.—Some must preach, others must teach, some can conduct a sewing society, others can organize the young people into aggressive Christian work; but in some way the work must be adjusted to the worker and the worker to the work.

Visit the Sick.—If they are very sick do not remain long. But call. Let them know that they are kindly remembered.

A Revival.—A working church will materially assist the evangelist who is holding a revival. The time and place of meetings will be well known in the entire community. People have been invited to attend. The singing will be in charge of a good leader. The members will greet the strangers with a hearty welcome. All will earnestly pray for an outpouring of the Holy Spirit.

Questions to be answered by different speakers:

1. Did prayer avail before Pentecost? Acts 1: 13, 14.

2. Are the children of our Sunday school visited? James 1: 27.

3. What can we do to assist in the revival meetings?

4. Are we doing our full duty by the sewing society? Acts 9: 36-40.

Sunday, November 16.

Topic.—The Wilderness of Sin.

Text.—And they took their journey from Elim, and all the congregation of

the children of Israel came unto the wilderness of Sin. Ex. 16: 1.

References.—Luke 22: 46; Luke 8: 13; 1 Cor. 10: 13; James 1: 2; Psalms 19: 13; Prov. 19: 4; Prov. 14: 34; Rom. 5: 20; 1 Peter 2: 24; Psalms 20: 8; Psalms 1: 1; Gal. 5: 1.

From Elim to Sin.—The children of Israel enjoyed encamping at Elim. It was a beautiful place. There were twelve wells of water and threescore and ten palmtrees. After the burning sun and hot sands of the desert, they felt rested and happy by the waters of Elim. And they went right from this place of comfort into the wilderness of Sin. After the blessedness of a revival, there often come special temptations.

They Murmured.—The wilderness of Sin lies east of Mount Sinai; along the Red Sea. They arrived here just one month after their wonderful deliverance from Egypt. This is their training school. They murmured at their leaders. I wonder whether they ever told Moses how much they appreciated his help. God understood them, and sent the manna.

We All Come to This Wilderness of Sin.—Every boy and girl comes to it sometime or other. But with God's help you can pass through it quickly, and bravely.

Away from Home.—The wilderness of Sin is a great distance from the fireside of a Christian home. The younger son had to leave his aged father and go into a far country in order to become a prodigal. Luke 15: 11-32.

Essay.—Temptation, How to Meet It.

Sunday, November 23.

Topic.—Courage.

Text.—Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord. Psalm 31: 24.

References.—Let these be read by some of the members: Josh. 1: 1-9; Lev. 26: 6-8; 2 Chron. 32: 7, 8; 1 Chron. 22: 13; Deut. 31: 8, 22, 23; Prov. 28: 1; Ezek. 2: 6; 1 Cor. 16: 13; Gen. 12: 1-9.

Much Afraid.—In Bunyan's "Pilgrim's Progress" we find one pilgrim who is always terrified, always trembling and

always fearing the worst. His fellow-pilgrims had to help him along the road to the promised land.

The Courage of Joshua.—God told Joshua three times to be of good courage, to be strong. God emphasized this and Joshua never flinched. When things look blue, work harder. When everybody is discouraged, work on. If you want to resign, wait until everything looks encouraging.

Let some of the members answer these questions:

1. What can you say about the courage of Gideon? Judges 7: 7-23.

2. Can you relate the instance of the three Hebrews who refused to obey the king? Dan. 3: 16-18.

3. How did Daniel show his courage? Dan. 6: 10.

4. Were Peter and John afraid? Acts 4: 19; Acts 5: 29.

BROTHER STOVER'S LECTURE ON INDIA.

India seems more real to us, since we have heard him describe it. It is a strange land with strange customs, densely populated with a people who listen to the preaching of the Word. Some one has said that India is the key that locks or unlocks the courts of heathenism. When India is won to Christ it will not take long to preach the Gospel in the other parts of the world. As Brother Stover told us of these people, their poverty, their poor homes and their unsanitary villages, as well as their lack of what we call "conscience," we felt anew the desire to do more than we have ever done.

We need not feel that because we stay in this country, there is little that we can do. Upon those who remain at home depends the raising of funds that make it possible for others to go. Our prayers and our sympathy are much needed. We wished that our entire Circle could have heard the talks given by Brother Stover. His new book will be of especial interest to us. Every member of the Circle should read it and see India as he sees it.

OUR MEMBERSHIP FEE.

It is twenty-five cents with the book, "Do Not Say," and twenty cents without the book. Write for circulars. Address, Our Missionary Reading Circle, Covington, Ohio.



NEW NAMES.

- 1931 Nora Andes, Rockingham, Va.
- 1932 G. W. Bowman, Quinter, Kans.
- 1933 W. A. Stillwell, Arago, Oregon.
- 1934 Merlin C. Miller, 1026 Third Ave., Cedar Rapids, Iowa.
- 1935 J. A. Bricker, 2135 Walbrook Ave., Baltimore, Md.
- 1936 E. G. Wine, Receiver's Office Navy Yard, Norfolk, Va.
- 1937 Anna Eshelman, Elgin, Ill.
- 1938 Nathan Martin, Elgin, Ill.
- 1939 Alice Moore, Elgin, Ill.
- 1940 Ollie Miller, Elgin, Ill.
- 1941 Dortha Shafford, Elgin, Ill.
- 1942 Effie Eshelman, Elgin, Ill.
- 1943 Viola Wirt, Elgin, Ill.
- 1944 Elizabeth Royer, Elgin, Ill.
- 1945 Kathren Royer, Elgin, Ill.
- 1946 Daniel L. Royer, Elgin, Ill.
- 1947 M. D. Early, Elgin, Ill.
- 1948 Ada L. Early, Elgin, Ill.
- 1949 Lela Wirt, Elgin, Ill.
- 1950 Chalmer Wirt, Elgin, Ill.
- 1951 Phebe E. Bonewitz, Elgin, Ill.
- 1952 Martha H. Metz, Elgin, Ill.
- 1953 Vernon Rouse, Elgin, Ill.
- 1954 P. J. Gierens, Elgin, Ill.
- 1955 Fred Wampler, Harrisonburg, Va.
- 1956 Mary E. Foutz, S. Broad St., Waynesboro, Pa.
- 1957 Annie Heefner, Waynesboro, Pa.
- 1958 Sudie Needy, Waynesboro, Pa.
- 1959 Mrs. Mary Hoover, Munson, Ohio.

Some time ago a mistake was made in the name entered as Lucinda Broun. It should be Lavina Brow, North Manchester, Ind.



WHEN YOU ORGANIZE A READING CIRCLE.

Let the organization grow. Do not attempt to do everything at once, as the

old lady did who tried to reap a field with one swath. If it is necessary to interest people in missionary literature, then try to do that well. Study a few of our most interesting books carefully and tell them about the heroism of Judson, or the condition of women in India. Form a definite plan for definite work.

Do the nearest thing. Do what you can best do at this time. You would like to go into an adjoining church and start a Circle, but if the roads are too muddy and the weather cold, find something to do at home right away. There may be a Sunday-school teacher who is not interested in foreign missions. Go to him with the books you are most familiar with, and ask him to take up the course and read prayerfully.

Don't try to accomplish the impossible by convincing all the members of the church that they ought to join our Circle. Go to such as work for the poor and needy, and as a rule they will be ready to join. Go to the Sunday-school teachers who are anxiously trying to do their best, and usually they feel the need of more knowledge on missions. Go first to those who will be likely to join. Then when you have a start, go to the others.

Don't stop. It may be hard to convince people that they ought to read books on missions, but as long as the Savior's last command is in the Bible it is your duty. Some will grow careless and tired of the reading, but keep up your meetings. Pray for an interest in the work. Never stop.

Remember that you must exercise love, patience, faith and hope in the building up of the Circle, and that to you comes the edict, "Whatsoever thy hand finds to do, do it with thy might."

Hope for the best. The New Testament Scriptures contain a full record of the words and deeds of Jesus and his disciples; but we read of only one Pentecost in the entire Book. Very often young workers, whose hearts are glowing with love and enthusiasm, become disappointed when they fail to

bring about a Pentecost. I mean by this that they cannot understand the indifference of the greater number. We pray for a Pentecostal blessing, but we should be glad and hopeful that here and there are a few whose hearts are filled with love and pity for those who worship other gods.



SOME ARE AT WORK.

Sister Bessie S. Minnich, of Unicorn, Pa., says: "Two years ago this month I became a member of the Missionary Circle. I have now finished reading the books and I found them very interesting and instructive."

Sister Katie S. Grossnickle, of Union Bridge, Md., writes: "I do hope to do something for the Circle this winter. I am taking a course of Bible study at school, in order to do better work for Jesus. I certainly enjoy the Missionary Visitor. I think I could not do without it."

Sister Sudie M. Wingert, of Waynesboro, Pa., says: "I send you three new names. Send a copy of 'Do Not Say' to each one. May the Lord continue to bless the Circle and its work and raise up many more laborers for His vineyard."

Our members will remember that Sister Georgiana Hoke sent us about thirty-five new names from Elkhart, Ind., several years ago. She is now living in Elgin, Ill., and is working there. She writes as follows:

"Herewith are seventeen names of members of Our Missionary Reading Circle, which I have lately secured. I do rejoice in the continued growth of our Arc of the Circle. It numbers forty-seven. Our meetings are growing in interest."

Bro. Geiser, who writes the following letter, was one of our first members:

"This informs you that we are still interested in the Circle work. Find two new members for same, with forty cents enclosed for their entrance fee.

"We had a very interesting Circle meeting last Monday night, with Bro. Jesse B. Emmert present. The meeting

was held at the home of our Circle Secretary, J. S. Geiser, 1607 Edmondson Ave., with seven members of the Circle present.

"We were glad for the presence of Brother Emmert, and received much encouragement to press on with the good work. We take fresh courage to increase the number of Circle members at this place, with increased work for the Master also.

"We decided to hold monthly Circle meetings in our Young People's Meeting on Sunday evening, taking the last Sunday of each month as the time for the Circle meeting.

"We hope good results will follow our efforts in this new plan for the Master.

"We want some new Circle circulars for further work.

"We will report as soon as we get the work in good running order. Some are reading the books that have not yet finished the course. I must get the new books for up-to-date work.

"We pray God to bless our Missionary Reading Circle, all for Christ."

J. S. Geiser,
Local Secretary for Northwest Baltimore Mission.



Bro. Allan Eisenbise, of Mt. Carroll, Illinois, in a recent letter says, "We are starting a Young People's Sunday Evening Prayer meeting and intend to use the programs given in the Visitor. Could we have ten extra copies of the October number? I enclose 20 cents to pay for them."

That is just right. The twenty cents will be used on a subscription to some one needing the Visitor and the ten copies will go to Bro. Eisenbise's address.

We make this general proposition: Any society, prayer meeting or gathering which decides to use the Visitor subjects, can have the Visitor free for the first month. After this should extra copies over and above subscriptions be desired, they can be had regularly for two cents per copy. Why not use the Visitor subjects right along? Perhaps it would be hard to find anything more economical and practical. 1903 will have some excellent things aside from the topics that will be helpful in every home and congregation.

From the Field.

INDIA.

I can not tell you how much I have enjoyed the last "Visitor." I sat down with it and did not leave it go until I had finished it from start to finish. It does my heart good to read the field notes and note the experiences of my fellow-laborers in the great work of saving souls. God bless the Visitor. May it be a mighty factor in helping to increase a love for the lost everywhere. I am getting about all I want for one dose at staying alone. I am now in the ninth week. I have not seen any one of our own missionary people for almost three weeks, and I am getting anxious to see some one besides natives. As soon as I can get away from here I am going to Bulsar for a few hours.

Eliza B. Miller.

Very much rain has come and there is a growing crop where no rain fell for two or three years. Be the causes of our repeated famines here what they may, you cannot find a better commentary on some parts of the Old Testament than the afflictions and hardships of these people. Their condition is just what God said would be the condition of certain classes of sinners.

Very sorry Bro. Wilbur's are detained. He ought to be here by October 15. We look for him by Christmas according to last word.

Yesterday Ren Chord and I went to investigate famine conditions at Dulsad, a village thirteen miles away towards Dharampore. Famine is not the proper word but there are hundreds of families hungry. It is where Bro. Wilbur gave help two or three years ago.

We have leave to use rupees 150 in helping Dulsad. There are many other villages, just as bad off, that need help for four or five weeks until the new crop comes. I ought to use rupees 3,000. Think how far rupees 150 will go! But

what can I do? We do not have the money.

The Visitor is fine. Success attend it.

To-day is our second wedding anniversary. We celebrate it alone at home, God bless and keep you all.

Adam Ebey.

A GLIMPSE OF LIFE IN NORTH CAROLINA.

When we came here the first thing in the way of farming, that held our attention after getting off the train, was to see a woman plowing with a mule. It was a negro woman, however, and the sight has now become common to us. Most of the farming is done by single team,—both the breaking of the ground and the tending of crops. Corn, cotton, tobacco and some wheat is raised. Cotton and tobacco are called the money crop. More than half, and I believe three-fourths of the people mortgage, in the spring, their future crop, together with mule and farming implements, for a support during spring and summer. I don't say this is a general practice all over the eastern part of the State, but as far as I am acquainted it is. From what I have already said, you can see that most of the people are in debt. It has become a custom. Many of them would come out by and by, but a great deal of this indebtedness is due to indifference, while some by oppression. A man gives a mortgage on his future crop, and thus the merchant has him bound, as it were, hand and foot; and he has to buy—if he gets anything—at the other man's prices.

In tobacco curing time nearly every one on the farm is helping. The men generally get the tobacco to some shady place and the women tie it on sticks. Hundreds and hundreds of our women dip snuff after knowing that thousands of long green worms are cured up with the

tobacco, and getting some of them pulverized in with the tobacco for snuff cannot be helped. A tooth brush from three to ten inches long, with this compound of worms and tobacco on one end, is no uncommon thing to see most any time.

There are many good houses in this country, but there are plenty not good enough to live in comfortably in winter. Many a poor negro, and some whites, too, live in very poorly-constructed houses. Over in Tennessee in our first mission work we lived in a one-roomed house with a kind of shed planked up at one side. This house had three doors, one on each side and one leading to the garden from the shed. It had no window glass in it, and in the main part were the door, one window hole eighteen inches square and a numberless lot of holes up and down and all around so that you need not turn your head to look out. This house was 16x18 feet and was built of logs, with a stack chimney at one end. The roof extended out and almost around the chimney, with some boards off at the chimney end. Here our second little boy died for the want of attention. There are plenty such houses here, and in some of these houses during part of each week in July, August and September, there is no meat or bread, and to many of them is brought each week that which makes drunk.

N. N. Garst.

Seven Springs, N. C.

POPLAR BLUFF, MO.

Do I need to tell you what I think of the Visitor? My sentiments have been expressed by others. Were I to add anything I would say that each copy is a nestful of missionary eggs—suggestions I mean—to carry on the good work. If we do our part in executing these suggestions, the Lord will bring in the results.

September brought to our home a reunion of three birthdays, also the birthday of our mission work in Stoddard County, Missouri. The work while small

had much care, but little trouble; now as the work grows trouble comes.

Two were baptized the twenty-second. Our feast was on the same day. Twenty-ninth communed. One was installed in the deacon's office and one in the ministry at the examination services. This little band is greatly in need of a meetinghouse. We are making an effort to get one. We are only seven years old at this place. Can't expect a child that old to build a house without some help! We desire an interest in your pocketbooks as well as prayers. Who will be the first to follow out this suggestion?

Ira P. Eby.

P. S.—On the east side of the river is the largest factory in town. That part is building up very rapidly. There are no churchhouses there, and if the Brethren could get a start there now a good work could be done. I have always had a desire to do mission work right here in Poplar Bluff, but there has never any way opened up for us. The last Visitor filled me so full that I have decided to make one strong effort, hoping the brethren will come to my help.

PASTORAL WORK IN ARKANSAS.

While pastoral work everywhere has its pleasant sides, there are hindrances and difficulties which, however, should never cause us to discontinue the good work. I believe the pastoral visit essential in keeping the members of the church alive and in good working order. They are made to feel that they are not forgotten by the pastor; hence encouraged. As to overcoming some difficulties I have not yet learned how.

The rule I follow is to go from house to house and greet the family in the usual way. I make it a rule to shake hands with the little ones first and in so doing remove that fear that children have for old people. It also encourages them to listen to what I have to say. Then I usually tell the family my business, calling them together, and having reading and prayer. After this we have a pleas-

ant talk about the welfare of the church along any line that seems best. As to how long I continue a visit at one place all depends upon circumstances. If possible I eat with them.

Some of the difficulties that perplex me are these: When is the most suitable time to make these visits? To go during the week the men are generally away from home or out at work. Then, too, some have no disposition to welcome the pastoral visit, and this makes it very embarrassing for the pastor. I have sometimes wondered if it would be a good plan to send a card ahead stating when I expected to call. I think I shall try this the next time I pay the visit.

These visits are not and should not be confined to the members alone. Much good can be done by these fireside talks among outsiders. On the other hand one must be continually on guard lest the conversation runs to levity and light-mindedness, and spoils the good intended.

J. H. Neher.

Palestine, Arkansas.



SILENCE ABOUT OURSELVES.

Think as little as possible about any good in yourself; turn your eyes resolutely from any view of your requirements, your influence, your plans, your success, your following—above all, speak as little as possible about yourself. The inordinateness of our self-love makes speech about ourselves like the putting of a lighted torch to the dry wood which has been laid in order for burning. Nothing but duty should open our lips upon this dangerous theme, except it be in humble confession of our sinfulness before God.

Again, be specially on the watch against those little tricks by which a vain man seeks to bring round the conversation to himself, and gain the praise or notice which his thirsty ears drink in so greedily. Even if praise comes unsought, it is well, while men are uttering it, to guard yourself by thinking of some

secret cause for humbling yourself inwardly to God, thinking unto what these pleasant accents would be changed if all that is known to God, and even to yourself, stood revealed.

Place yourself often beneath the cross of Calvary; see that sight of love and sorrow; hear those words of wonder; look at the eternal Son humbling Himself there for you, and ask yourself, as you gaze fixedly on Him, whether He whose only hope is in that cross of absolute self-sacrifice and self-abasement can dare to cherish in Himself one self-complacent action. Let the Master's words ring ever in your ears, "How can ye believe who receive honor one of another, and seek not the honor that cometh from God only?"—Bishop Wilberforce.



COUNT YOUR BLESSINGS.

All the best things in this world are scattered with a lavish hand and we do not know how rich we are until we sit down to reckon up our treasures. The love of parents, the affection of brothers and sisters, the help of teachers, the sympathy of friends, the companionship of books, the gift of children, the joys of home—all these are given to all sorts and conditions of men. If those you love and who love you have been spared to you another year, there ought to be a thanksgiving season in your home. What is any failure in business or calamity in fortune, or disappointment in ambition, or weariness in labor, or infirmity in health compared with the loss of a husband or wife or child? Into many a home death has come and a glory has vanished from the earth. But even in these homes there is reason for thanksgiving, and the sorrow should not be that of those who sorrow without hope. The promise of the life eternal is ours the expectation of a glad reunion.



World-wide evangelization means more than "me and my wife, my son John and his wife, us four and no more."

Acknowledgments.

*All things come to Thee, O Lord,
And of Thine own have we given Thee.*

Offerings are asked to sustain Missions on the frontier in the various parts of the United States under the General Board, to aid the forty-seven Districts of the Brotherhood in their respective fields, to support the work in Sweden, Denmark, France, Switzerland and India. The workers on the fields labor for a support, the members of the General Missionary and Tract Committee give their service free.

It is of great importance that with each donation it be clearly stated,—the amount sent, for what fund, and to whom it be credited. Also do not let the sender fail to sign his name plainly, giving full address, even when he does not wish his name to appear with the donation.

A copy of the Visitor marked "Sample" is sent to each person from whom money has been received within the time of the acknowledgment herewith made. Should any one thereby get two copies, please hand one to a friend.

See that the amount appears properly herewith. In case it does not, write at once to the Committee.

All mission funds for general work should be sent to and in the name of

GEN. MISS. AND TRACT COM., Elgin, Illinois.

The General Missionary and Tract Committee acknowledges the receipt of the following donations from Sept. 13 to Oct. 11, 1902:

World-Wide Fund.

INDIANA—\$155.79.

Congregations: — South Bend, \$11.85; Yellow River, \$16.08; Manchester, \$19.65; Eel River, \$23.40; Mexico, \$5.60; Lower Deer Creek, \$11.00; Roann, \$21.24; Solomon's Creek, \$5.76; Prairie Creek, \$1.90; Walnut, \$13.05. \$ 129 53
Sunday school: — Bethel, . . . 5 26

Individuals:—David Whitmer, North Liberty, \$10.00; Marriage Notice, J. Q. Helman, 50 cents; Samuel E. Good, North Liberty, \$1.00; Henry Neff, New Paris,

\$2.00; Christ Stouder, Nappanee, \$5.00; Louisa Cripe, South Bend, \$2.50, 21 00

ILLINOIS—\$112.10.

Congregations: — Polo, \$8.54; Rock Creek, \$2.40; Rock River, \$49.30; Milmine, \$7.90; Mt. Carroll, \$6.00; Cherry Grove, \$2.60; Oakley, \$4.60; Hickory Grove, \$9.65, 90 99
Sunday school: — Sterling, . . . 2 11

Individuals: — Isaac Barnhizer, Mt. Morris, \$5.00; Addie Rohrer, Mt. Carroll, \$2.50; Lizzie A. Rohrer, Mt. Carroll, \$2.50; James W. Burd, Lee, \$2.00; S. W. Stutzman, Girard, \$1.00; Cyrus Miller, Lanark, \$5.00; D. E. Eshelman, Leeseburg, \$1.00, . . . 19 00

VIRGINIA—\$51.05.

Congregations: — Mt. Joy, \$3.70; Midland, \$7.06, 10 76
Sunday school:—Brick Union, \$1.00; Josie Myers' Class, Linville Creek, \$6.54, 7 54

Individuals:—A Sister, Prease, \$1.00; John G. Kline, Broadway, \$1.00; Mary Zigler, Broadway, \$3.00; Mad. and Catharine R. Kline, Broadway, 50 cents; Mary C. Senger, Bridgewater, 25 cents; W. H. Sipe, Bridgewater, \$10.00; D. W. Wampler, Harrisonburg, \$2.00; J. N. and Hettie E. Smith, Cherry Grove, \$1.00; John A. Showalter, Cherry Grove, \$3.00; John H. Kline, Cowans Depot, \$5.00; Elizabeth Kline, Cowans Depot, 50 cents; Geo. H. Kline, Cowans Depot, \$1.00; Benjamin Wine, Cowans Depot, \$1.50; Sallie and Susan M. Kline, Cowans Depot, \$2.00; Geo. Kline, Mayland, \$1.00, 32 75

OHIO—\$42.96.

Congregations: —Greenspring, \$9.00; Wooster, \$8.00; Springfield, \$1.25; Salem, \$22.71, 40 96

Individuals: — G. H. Shidler, Ashland, \$1.00; Joseph and Katharine Kessler, West Salem, \$1.00, 2 00

PENNSYLVANIA—\$40.60.

Congregations: —Duncanville, \$4.00; Dry Valley, \$7.03; Artemas, \$4.35, 15 38

Sunday schools: — Boucher, \$3.00; Walnut Grove, \$9.05; Clover Creek, \$1.67, 13 72

Individuals: — Adam Ness, York, \$1.00; A Brother, Connelsville, \$2.00; E. F. Clark, Meyersdale, \$1.50; Elizabeth Roddy, Johnstown, \$2.00; Amanda Roddy, Johnstown, \$5.00, 11 50

IOWA—\$39.48.

Congregations: — Monroe County, \$9.00; Dry Creek, \$6.48, 15 48

Individuals: — Jane Walker, Adel, \$5.00; Effie Beutall, Adel, \$5.00; W. C. Kimmel, Sheldon, \$5.00; W. D. Lichty and Son, Iowa City, \$1.00; D. W. Hendricks, Coon Rapids, \$2.50; J. P. Nalley, Clarence, \$5.00; Marriage Notice, L. M. Kob, 50 cents, 24 00

NORTH DAKOTA—\$36.25.

Congregations: — Pleasant Valley, \$12.75; Cando, \$15.00, 27 75

Sunday school:—White Rock, 7 50
Individuals: — Marriage Notice, John McClane, 50 cents; Marriage Notice, J. A. Weaver, Bowbells, 50 cents, 1 00

KANSAS—\$22.10.

Congregation: — Monitor, ... 15 70
Sunday school: — Washington Creek, 3 15

Individuals: — A Sister, Peabody, \$1.00; Mar. Notice, Edw. Frantz, 50 cents; J. Roy Garber, Rockwell City, 25 cents; E. M. Wolfe, Girard, 50 cents; Tena Glathart, McPherson, \$1.00, 3 25

MISSOURI—\$8.32.

Sunday school:—Center View, 8 00
Individual: — John Blacquell, E. Prairie, 32

OREGON—\$7.50.

Individual: — A Brother, Mohawk Valley congregation, 7 50

MARYLAND—\$7.00.

Individuals:—Frederick County, \$5.00; Mar. Notice, D. Ausherman, 50 cents; Martha Smith, Baltimore, 50 cents; C. E. Coleman, Lonaconing, \$1.00, 7 00

MINNESOTA—\$6.32.

Congregation: — Worthington, 6 32

WEST VIRGINIA—\$5.00.

Individual: — Sisters Oldfields, 5 00

NEBRASKA—\$4.00.

Congregation: — North Beatrice, 2 75

Individuals: — Emma Travis, Chase, 25 cents; A Sister, Juniata, \$1.00, 1 25

LOUISIANA—\$2.00.

Congregation: — Roanoke, ... 2 00

OKLAHOMA—\$1.65.

Congregation: — Guthrie, ... 1 25

Sunday school: — Union at Mashato, 40

WASHINGTON—\$1.11.

Individual: — Esther A. Macdonald, Port Townsend, \$1.00; Bro. Williams' children, Sunny-side, 11 cents, 1 11

INDIA—\$0.80.

Individual: — Emmert Stover, Bulsar, 80

TENNESSEE—\$0.50.

Individual: — Sallie Emmert, Rogersville, 50

Total for the month, \$ 544 53

Previously reported, 8642 62

Total for year thus far, \$9187 15

India Mission.

ILLINOIS—\$39.26.

Congregations: — W. Branch, \$12.26; Elgin, \$24.00, 36 26

Individuals: — Jas W. Burd, Lee, \$1.00; Lizzie Rawlins, Hinsdale, \$2.00, 3 00

PENNSYLVANIA—\$19.02.

Congregation: — Montgomery, 19 02

COLORADO—\$10.40.

Sunday school: — Rockford, ... 10 40

OHIO—\$7.00.

Congregation: — Salem, 2 00

Individual: — A Brother and family, Alliance, 5 00

INDIANA—\$6.05.

Prayer meeting: — Nappanee, 5 00

Individual: — Jas. A. Byer, Lapel, 1 05

KANSAS—\$5.25.

Congregation: — Quinter, 5 25

NEBRASKA—\$3.00.

Congregation: — North Beatrice, 1 00

Individuals: — Anna L. Bryant, Odell, \$1.00; J. E. Bryant, Odell, \$1.00, 2 00

WEST VIRGINIA—\$2.80.

Individual:—Wm. D. Rotruck, Antioch, \$2.00; Bessie M. and Lulu P. Weimer, Jordans Run, 80 cents, 2 80

KANSAS—\$1.00.

Individual: — A Sister, Peabody, 1 00

Total for the month,\$ 93 78

Previously reported, 1162 32

Total for year thus far,.....\$1256 10

India Orphanage.

PENNSYLVANIA—\$15.31.

Congregation:—Spring Creek, 2 00

Sunday schools: — Jane Fyock's class, Manor, \$1.40; Manor, \$2.00; Lewistown, \$2.66; Montgomery, \$7.25, 13 31

KANSAS—\$14.00.

Individuals: — A Sister, Peabody, \$1.00; In Jesus' Name, Ft. Scott, \$13.00, 14 00

ILLINOIS—\$13.08.

Sunday schools: — West Branch, \$4.83; Mattie Shick's class, Elgin, \$2.25, 7 08

Individuals: —J. W. Burd, Lee, \$1.00; Lizzie Rawlins, Hinsdale, \$1.00; George and Jennie Hossack, Mt. Morris, \$4.00,..... 6 00

SOUTH DAKOTA—\$12.50.

Aid Society: — Sisters in Willow Creek congregation,..... 12 50

NEBRASKA—\$7.50.

Congregation: — Beatrice,.... 7 50

INDIANA—\$7.30.

Sunday school: — Loon Creek, of Salamonie congregation,..... 7 30

WEST VIRGINIA—\$3.00.

Sunday school: — Antioch,... 3 00

IOWA—\$1.00.

Individual: — W. D. Lichty and son, Iowa City,..... 1 00

Total for the month,\$ 73 69

Previously reported, 644 14

Total for year thus far,.....\$ 717 83

India Famine.

INDIANA—\$13.50.

Sunday school:—Pipe Creek,.\$ 12 50

Individuals: — Three Little Ones gone beyond, 1 00

WEST VIRGINIA—\$11.35.

Congregation: — Run, 6 00

Individuals: — D. B. Arnold and Wife, Burlington, \$5.00; D. W. Kirk, Fairmont, 35 cents,... 5 35

ILLINOIS—\$6.00.

Individuals:—George and Jennie Hossack, Mt. Morris, \$4.00; A Brother and Sister, Mt. Morris, \$2.00, 6 00

VIRGINIA—\$5.25.

Sunday school:—Cedar Grove, 5 25

ALABAMA—\$5.00.

Individual:—A Brother, Pyriton, 5 00

IOWA—\$3.00.

Sunday school: — Greene,.... 3 00

OHIO—\$3.00.

Sunday school: — Primary Class, East Dayton, \$1.00; Five Little Girls of Harshmans, \$2.00, 3 00

Total for the month,\$ 47 10

Previously reported, 2689 95

Total for year thus far,\$2737 05

China's Millions.

ILLINOIS—\$4.00.

Individuals: — George and Jennie Hossack, Mt. Morris,...\$ 4 00

KANSAS—\$1.00.

Individual: — A Sister, Peabody, 1 00

Total for month,\$ 5 00

Previously reported, 104 60

Total for year thus far,.....\$ 109 60

Washington Meetinghouse.

IOWA.—\$1.00.

Individuals: — W. D. Lichty and Son, Iowa City,\$ 1 00

KANSAS—\$1.00.

Individual: — A Sister, Peabody, 1 00

Total for month,\$ 2 00

Previously reported, 5 59

Total for year thus far,\$ 7 59

Brooklyn Meetinghouse.

PENNSYLVANIA—\$42.26.

Congregation: — Woodbury, . . .	33	26
Sunday school: — Huntingdon, . . .	5	00
Individuals: — Sarah H. Moyer, Philadelphia, \$1.00; J. Frank Miller, Waynesboro, \$2.00; Phoebe Zook, McVeytown, \$1.00, . . .	4	00

OHIO—\$13.00.

Sunday school: — Logan, . . .	8	00
Individual: — A Brother, Montpelier,	5	00

IDAHO—\$2.00.

Individual: — Mary Meadows, Nampa,	2	00
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INDIANA—\$1.00.

Individual: — S. Hatfield, Hagerstown,	1	00
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VIRGINIA—\$1.25.

Individual: — Mrs. Byrd S. Mannel, Nokesville, \$1.00; R. F. Monbray, Zetta, 25 cents,	1	25
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KANSAS—\$1.00.

Individual: — A Sister, Peabody,	1	00
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VIRGINIA—\$0.25.

Individual: — R. F. Monbray, Zetta,	25	
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Total for month,	\$	60	51
Previously reported,		59	61

Total for year thus far, \$ 120 12

REPORT OF CHICAGO MISSION
FOR SEPTEMBER, 1902.

Receipts.

Balance,	\$	6	41
Flo Ramage, Little River, Kans., . . .	1	00	
Dottie Wheeler, Morganville, Kans.,	1	00	
Return of loan of July 18,	4	00	
Nappanee S. S., Ind., per Chas. M. Reed,	8	50	
"Unknown,"	10		
Warren Jenks, East Akron, Ohio, . . .	2	00	
Augusta Kretzer, Chicago,	1	25	
Children's Meeting of Mt. Morris, Ill.,	2	86	
Marguerite Bixler, E. Akron, Ohio, . .	2	00	
I. C. Eisenhour, Chicago,	1	00	
Amanda Roddy, Johnstown, Pa., . . .	1	00	
Owen S. Hofecker, Johnstown, Pa. . .	25		

I. Merle Hofecker, Johnstown, Pa. . .	45	
Cora E. Hofecker, Johnstown, Pa., . .	30	
Loyd H. Hofecker, Johnstown, Pa. . .	25	
Myron Hofecker, Johnstown, Pa., . .	15	
Roy Q. Hofecker, Johnstown, Pa., . .	1	00
Alice Roddy, Johnstown, Pa.,	60	
Grace Hileman, Lordsburg, Cal., . . .	50	
Mary Frantz, McPherson, Kans., . . .	1	00
Nellie McVey, Curtis, Nebraska, . . .	4	00
Mrs. Scholtens, Chicago,	5	00
Minnie Pitkova, Chicago,	1	50
Red River S. S., Arcanum, Ohio, per H. C. Groff,	4	20
Industrial School,	5	62
Mission Board,	40	00
Bro. Bosserman, North Dakota, . . .	50	
Total,	\$96	44

Expenditures.

Living fund and street car fare, . . .	\$32	61
Industrial material,	1	29
Rent,	10	00
Gas,	1	37
Help to poor,	3	25
Incidentals,	4	02
Loan,	8	00

Total,	\$60	54
Balance Oct. 1, 1902,	35	90

Total, \$96 44

Cora Cripe.

660 S. Ashland Ave., Chicago, Ill.



Sister Edith Miller, from Brooklyn, Iowa, writes as follows: "We regret that one of our members has gone away; and that leaves us only fourteen members. We have meetings often and are reading our books as fast as we can. Everyone has read 'Do Not Say' and 'The Life of Judson.' We have a program committee consisting of three sisters. We like the Missionary Visitor and will try to get some subscribers for it. The Circle is doing a good work here. I am now eleven years old and I want to do all I can for the Circle and for missions."



A really good life is an inspiration to every one coming in contact with it, even if it is not copied after.

The Missionary Visitor.

Vol. IV.

DECEMBER, 1902.

No. 7.

GLIMPSES OF LIFE AMONG THE LOWLY IN PORTO RICO.*

BY MRS. CHARLES B. SCOTT, LARES, P. R.

It has often been said that "one-half the world does not know how the other half lives." The island of Porto Rico is a small part of what has been to us the "other half" of the world. I shall try to tell you something of life as it is lived and seen by the missionaries in the little mountain of Lares. The town itself is situated in a valley in the midst of beautiful



CANDIDA AND THE AMERICAN BABY.

hills, ever green with the foliage of the orange, banana and the coffee. Naturally shut in from the outside world by the mountains, crossed only on pony back over the narrow mountain paths, the people here continue in their accustomed ways, unaffected by the influences that have made so many changes in the towns and cities of the coast. Life in such a place

*We are indebted to the *American Missionary*, a most excellent monthly, published by the American Missionary Association, and to its editor, C. J. Rider, for the use of this article and illustrations, all of which appeared in the October number of their publication.

is necessarily simple, and the missionaries find it easy to do without many of the so-called necessities of the homeland, and are comfortable and content sleeping on the canvass-covered cots with dressing tables made from dry goods boxes and draped with muslin, and a curtain across one end of the room instead of a closet.

After the work of the day is over the family find rest and comfort in the pleasant, airy living rooms, but for the all-important refreshing of the body they are dependent upon the offices of the cook; so you, as well as they, may have some interest in our good-natured black Candida, who, when she is not in the kitchen, is holding the American baby, much to the satisfaction of both, as you see them on next page.

The Porto Rican stove is especially interesting. In shape it is something like a carpenter's bench, about two feet wide, five feet long, and as high as an ordinary table. The outside frame is of wood, and when the kitchen is being freshly painted the stove must not be neglected. The top and inside are made of bricks and cement, so arranged as to leave an opening running from end to end below the fireplaces for draught. Along the top and at regular intervals, are four iron fireplaces, five inches square and four inches deep, so set into the stove that the tops are on a level with the top of the stove.

A maid who often neglects one fire would feel overburdened with the care of those four separate fires at the same time, as is necessary with these stoves. The American housewife who prefers to have her food baked can use the gasoline oven over one of these fires, and the result is quite satisfactory.

But even this stove, however crude and inconvenient, is seen only in the better homes of Porto Rico. After good-natured Candida has finished her day's work and has found her way down the hall along the steep, narrow path that leads to "Shacktown," where she lives, if she wishes to prepare an evening meal for hungry children she will bring out from the corner of the room an empty oil can, which has been given her by the missionary, and which has been fitted up by the tinsmith with a grate near the top and an opening below for a draught. The making of the stove has cost her twenty cents, and she possesses a better outfit for housekeeping than many of her neighbors. The writer had one of these stoves made for her own use, and, as it can be easily carried about, it is very convenient. Many times has she sat on a low bench and popped corn over the coals

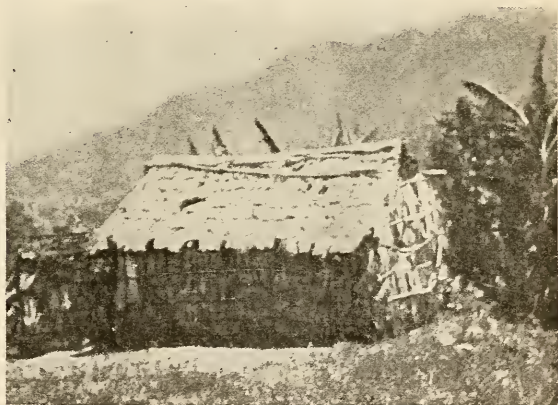


Mary, the Milkwoman.

in the oil can stove, while one or more wondering natives stood around seeing the operation for the first time, and afterward some of them would try to pop their own corn. Charcoal is the fuel used in these stoves, but many of the poor people are too poor to buy charcoal, and make their fire with bits of wood and sticks which can be picked up.

Small, green bananas are the most common food of the poor people: cooked with a little codfish they are considered a great treat. If I want to give especial pleasure to my cook I furnish the bananas and codfish and she will prepare her favorite dish.

To the housekeeper who is providing for the needs of a large family the daily supply of milk is important, and in the home of the missionaries we can always depend upon the coming of Mary, the milkwoman. She



walks barefooted two or three miles, often coming through the mud and pouring rain. One beautiful sunshiny day last June Mary came as usual, and she was very much pleased when the good man of the house asked to take her picture. She was not dressed for the occasion, and I give you her picture because it is natural and characteristic. You can see the bottles peeping out from the basket under her arm: and tied up in the handkerchief are the bread and codfish which she is carrying home for herself and children. If you will go to her home you will find a house, something like this picture, standing in the midst of orange and banana trees and the fragrant coffee, itself the only thing to mar the beauty of the tropical landscape. Inside you will find her three children, not as clean as herself, and in a room still less so. All the time that the mother is gone, which is usually half the day, these children are alone caring for one another, and the oldest is only six years of age. Father? They have none. Like thousands of children in this beautiful island, they have no father to own them. Although these fathers sometimes live with their families, it is with the

sanction neither of priest or magistrate. This condition of morals is accounted for when we are told that in the past the marriage ceremony was not performed except upon the payment of a sum too large for many of the

poorest people to save from their small earnings. But now, thanks be to the preaching of the Gospel and the work of the missionaries, the sacred rite is performed without money and without price.

While the coming of the milkwoman is important, equally important and necessary to the comfort of the family are the visits of the waterman, for here the water is carried from the springs up the hills and the stairs in cans, as you see here. The load is heavy (each can holds about five gallons), and sometimes, when an extra supply is needed, you pity the poor old man as he toils up the stairway bending beneath the heavy yoke; and he is pleased, because each time he comes he has two cents more with which to buy the necessities for his large family.

We have been called pioneers in Porto Rico, and many times what we see and do reminds us of some of the stories we have heard our grandfathers tell of pi-

ioneer days out West, when many of the needs of the family were supplied by labor within the household. Many times I have difficulty in buying cornmeal, which is a favorite article of food in the family. One day, after an unsuccessful search for meal, Candida helped me out of my difficulty by offering to have the corn ground for me in her own mill, and I gladly accepted the offer. Candida's mill, like those seen throughout the interior of the island, differs little from the mills used in Bible times.

It consists of two stones resembling grindstones, each a foot or more in diameter, and from three to five inches in thickness, the "upper and nether millstones" of the Scriptures. The lower stone, which rests on the floor, has its upper surface slightly hollowed, and into this concavity fits the convexity of the upper stone. Through the center of the upper stone is a hole, through which the corn passes down to the grinding surface between the stones. Near the outer rim is another hole for the end of the handle—a pole, seven or eight feet long, with its upper end slipped into a loop fastened to a beam above. Occasionally this pole is replaced by a



Water-Carrier.

short handle only six or eight inches long, as in the mill used two or three thousand years ago.

The women or children who do the grinding sit on the floor and slowly pour the corn or rice into the central opening as they rotate the upper stone, the fineness of the meal being determined by the amount of pressure, the rate of rotation, or the number of times it is passed through the mill. The meal escapes at the sides between the stones. Traveling along the mountain roads of the interior the "sound of the grinding" can often



Candida's Home.



be heard. It is slow work and tiresome, and the workers have to "change off"; but the result is satisfactory and the meal is always fresh.

They grind the rice in the same way, and from both kinds of flour Candida can make fritters that are very pleasant to the taste.

Poor old Candida! She has her own troubles, not the least of which is the coming of the rent collector, whose calls are sure to be made after her wages have been paid and used for some other need. Her schemes to avoid him have only postponed the evil day, and eventually she must see him and promise payment for some future time. And such a house as she pays rent for. All the native houses are more or less dilapidated—well ventilated, you will say—and in dry weather it does not matter. But oh! the suffering these people endure during the rainy season. How well I remember one Sunday evening, after it rained all day, as the people were leaving after service, I saw someone crouching on the lowest step of the stairs with a coffee-sack over her head. Upon investigation I found it was Candida's daughter who, ill with a fever, had been driven from her house into which the rain had come until everything was soaked. What was to be done? The missionary's house was full, but shelter had to be provided for this mother and her three children—two more had arrived.

So we spread two rugs on the bare floor, and then made up a collection of warm clothing and wraps for covering and pillows, and there the four slept every night for a week while the rain continued to pour down. Not a very comfortable bed, it is true; and so we thought after we had covered them for the night and had gone to our own comfortable beds, but better by far than the beds of the greater part of the poor people there, who not only sleep on the floor, but have nothing under them or over them, and who from infancy to old age, in sickness and in health, have during the rainy season lived and slept in their little shacks, with everything about them soaking wet, for weeks at a time. Is it any wonder they age quickly and have no strength to withstand disease?

I have given you these few glimpses of life among the lowly in Porto Rico that your hearts may go out to these poor people and to the workers, who often in weariness of body and greater weariness of spirit are going about upon their errands of mercy, carrying to a sick girl a can of milk, to a sick boy a bowl of broth, and to all a word of cheer and comfort and sunshine, and many a message of peace and hope from "Him who went about doing good," read in a broken way from a little Spanish Testament. The story of the prodigal son has brought tears to the eyes of more than one father whose son has left home and never been heard from, and he can understand the heart of the Father of all as He welcomes home the one that was lost. To all, especially in sickness, the precious words of the fourteenth chapter of John are always a comfort, and often in their weakness they raise themselves and strain to catch every syllable as they hear of the "many mansions," perhaps for the first time. You can help the work and the workers. May there be many who will ask: "Lord, what wilt thou have me to do" for these brothers and sisters who have so lately come into our national family, and who are looking to us for light and help.



THE MASTER'S CALL.

BY F. BLANCHE KAUFFMAN.

NEARLY nineteen hundred years ago the first Christian missionaries were called; and from that time to this the great Founder of missions has never ceased calling. Missionary growth has been slow, we think, yet when we consider both advantages and hindrances to its growth, it has been remarkable. Long ago it achieved a place which could not be destroyed. The strong, steady growth of the Christian church and its missions has been due to the omnipotence of the Father, alone, and to Him be all the glory. Many times it has seemed that the church was completely shattered, but its roots were so deeply bedded that they sprang forth in spite of all.

Since Christ, himself, gave utterance to the Great Commission, true-hearted men and women have answered the call willingly and earnestly. He has called through all these nineteen centuries, and through what have seemed almost insurmountable difficulties, the light of the saving Gospel has spread from the narrow boundaries of the Holy Land westward over Europe, across the sea to our own beloved America, and back again to parts of Asia, Africa and Australia.

The Master calls different people in different ways. To some the special, direct, call comes as a gentle, pleading voice, pleading in behalf of the lost ones; to others it may be of a more imperious nature; and in some cases *special* calls are not received, that of the New Testament being deemed all-sufficient. It does seem to me that when the Savior says: "Go ye therefore, and teach all nations," it comes to *us* in just the same pointed, direct manner that it did to the disciples. This command was meant for every child of God, and in just so far as we obey it can we expect the beautiful promise, so dear to every Christian's heart, "Lo! I am with you alway." We *can* all be missionaries, and more than that, we *must* be. True, we live in a land of churches where people have ample opportunities to learn of the kingdom of heaven, but even then, there are scores of people, right at our very doors, who, although they may know of the Father's love, are not making it theirs and it is for us to help them. Besides this, we have the foreign field, most important of all, which must be supplied with the best workers we can give. Men and women whose words and character are the words and character of Jesus; and whose sole object, in whatever land they may be is to deliver the message of Him who sent them, "Look unto Me and be saved."

While we must all be missionaries, the Master will not call all of us to foreign fields, and there are many reasons for this. It is only a small part of God's people who are in every way qualified for this work. He chooses only those who have the proper mental, physical and spiritual requisites; those who have no insuperable barrier to keep them at home; those who are willing to wholly surrender their wills to God. Of course, there are many difficulties to be overcome, but if the Master really wants you, His grace will conquer each one of them. It is the brave, strong, stalwart men and women, whom God is calling to-day. Those who believe every word of His Holy Book; those who "have set their seal that God is true," and who are absolutely firm and immovable in their beliefs; those who are not discouraged at failures, but are willing to push onward in the face of the most disheartening trials.

For resolution and dauntlessness of the spirit listen to these words of Captain Allan Gardiner, missionary to South America. After repeated failures of the most distressing nature, his supporters hesitated as to further attempts. But he firmly said to them: "Whatsoever course you may deter-

mine upon, I have made up my mind to go back again to South America, and leave no stone unturned, no effort untried, to establish a mission among the aboriginal tribes. They have a right to be instructed in the Gospel of Christ. While God gives me strength, failure shall not daunt me. This, then, is my firm resolve,—to go back and make further researches. ‘Our Savior has given a command to preach the Gospel even to the ends of the earth. He will provide for the fulfillment of his own purpose. Let us only obey!’ And, although his untiring efforts brought forth no immediate results, and though he died of starvation in his efforts to establish a strong mission point, the influence of his pure and noble life has been felt by many. One of the highest tributes was given him by one of his own men, who said that to be with the captain was “like a heaven upon earth, he was such a man of prayer.”

The great amount of missionary work to be done to-day should awaken us to a sense of our duty. God has generously provided us with a field in which to work. The influence extant in foreign lands, due to idolatry and superstition, must be overcome. Don’t content yourselves by giving money alone. Give your time, your talents, your service, and above all, if possible, give *yourself*. Let us not rest until we have strong mission bands in all parts of the earth. Let us work and pray for great things. And as the mighty Prince of Peace has loved us so may our hearts be so filled with love for even the poorest and most degraded of our fellow-men that we will be willing and anxious to do all in our power to carry to them the tidings of salvation. And if the Master’s own special call does come to you, my dear friend, meet it fairly and squarely. Count it as a higher honor than any man can give you,—yes, as the highest God can give, and if possible, for the sake of Him who said, “Bear ye one another’s burdens,” accept the call as your purest and holiest joy. Make God’s will yours, and that most blessed of promises, “Lo! I am with you alway,” will be yours to the utmost.

Degraff, Ohio.

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SOUTH AFRICA.

BY A. A. NEHER.

SINCE the war in South Africa has closed some of the Missionary churches and societies have been looking upon that country as a favorable field for mission work. There are some of our number that have not been asleep to the subject.

England has extended her power there by a bloody conflict and she will surely be favorable to mission work among the inhabitants, especially by a peace-loving people.

Let us consider some of the conditions as they exist: The territory in South Africa controlled by the British, excluding Northern and Southern Rhodesia, has an area of about 707,000 square miles; and population of about 4,050,000. About one-third of them are whites and the rest natives. There are not quite six persons per square mile.

The geographical position is between parallels 20 and 35 degrees south latitude and between meridians 3 and 19 degrees east Greenwich.

The whites are mainly descendants of Holland settlers, and they are a stern and shrewd people:—lovers of liberty. They are Boers, and not as progressive as the English. Let us listen to Courtney in the *North American Review*, August number, 1902: "As South Africa has been Dutch in the past, so will it be in the future. Such agriculture as it has satisfies the ever-multiplying Dutch and repels the English; and those of the latter who move out of the towns into the country become absorbed in the more abiding race." In speaking of the natives, especially of the Zulu, he says, "This strong race, far from disappearing before the advancing whites, multiplies at his side, and even tends to fill up the land before him." With these quotations we get an idea of the people that inhabit the land.

It is an agricultural and mining country; but mostly agricultural. The future prosperity of the country depends largely upon the market of its products. It is about 3,600 miles from South America, 2,500 miles from India, 5,700 miles from Australia, and 7,000 miles from England and North America; so it will cost considerable to export the products, yet if there is a demand for them they may pay a profit.

If there were some enterprising English and American farmers to settle the country, there would be a chance for profitable manufacturing; then there would be better markets at home.

I rather believe this to be a good field for us to work in. The Boers are of such a temperament that if they were once converted they would stick to our principles with tenacity. One thing sure we would not have the troubles we sometimes have at home.

I am somewhat inclined to think it would be practical to colonize this country as we do the west and do an untold amount of good. Courtney does not speak very encouraging for it, but he is a Member of Parliament and not a farmer. I feel that if there is anything like a chance to succeed in farming our people will. If we would go with the view of furthering God's kingdom we will be blessed.

If we enter the field now we will grow up with the country and our presence would help to mold our principles into the character of a nation that promises to figure much in the world's history. May the Lord help us to consider the question prayerfully and deliberately.

Tippecanoe City, Ohio.

WHAT CAN SUNDAY SCHOOLS DO FOR MISSIONS?

BY W. M. HOWE.

THE Sunday school is a mission school and so its work is mission work. The children yet in darkness, as surely as the heathen are in darkness, are here taught the Word of God and here they may find the light and the Savior. The work of the Sunday school is a most important one. Would that we all felt it more.

But when the question is asked, "What can the Sunday School do for Missions?" we suppose foreign missions are meant. The question further presupposes that the members of the school are for the most part Christians and therefore interested in the welfare of the church and of course in missions too. Who else could be really interested in God's work?

What, then, can the organization known as the Sunday school do for the foreign mission cause? The object of the Sunday school first of all is to bring the members of the school in touch with the truth as it is in Christ Jesus. But whenever any pupil is brought nearer to the Lord or to a more perfect knowledge of the Word of God then at the same time is he making some advancement toward that perfection which insures a living interest in the evangelization of the world. Let no one be surprised at this, for the Text Book used in the Sunday school is more full of the missionary spirit than any mere man that ever lived. The Sunday school must then necessarily make friends for the cause of missions. Let the Lord's work go on and let none despair of results.

But when the children have in their hearts these truths, which make new creatures of all who give ear and take heed to the things that are written, we can expect to see their hearts swell with a desire to be used of God to bring the Gospel to all the nations, according to the command of their Lord (Matt. 28: 19, 20). For while "God alone can save the world; yet God don't save the world alone." When our pupils go out from our schools with this God-given work that can be done for World-wide Missions.

In the meantime, however, before those whom God calls give themselves, they can be interested in giving their mites, their money, and their sympathy. All may do this.

And the Sunday school should aim to put desires no less noble than these in the heart of every member of the school. May the Lord direct the method.

Some schools are very practical. They give each child a dime for instance and the child is instructed to "trade therewith" for a month or a summer and then bring the gross proceeds back to the school for the missionary cause. Children often enter into such an arrangement very eagerly, and goodly sums are often raised that way and we believe that each child is always blessed in proportion to the effort he makes.

We have however failed to see the propriety of asking the children to do a thing which no one else does, so far as the children see. There are few enough who give even what the Jew used to give—a tenth into the treasury of the Lord,—but who gives ten-tenths and then tells it so that the children have an example by which to go? The Sunday school and the church would do far better for every cause and they would do His work far more pleasing to God and we are sure also to themselves and certainly to the children if first of all every Christian should give a tenth of his income into God's treasury and the children be asked to do no more. The Sunday schools will do more for missions if they will get the Christians to give *as* the Lord hath prospered them (1 Cor. 16:2) rather than to aim at inducing the children to give *all* that the Lord has prospered them. "Let us be reasonable" saith the Lord.

Norristown, Pa.



WHAT WE GIVE.

BY JOHN E. MOHLER.

It is not intended that we shall all give the same things to our Master's cause. For instance, we are not all to give active service in the field, for then there would be none earning means to support the work. Nor are we all to stay at home and give of our means, for then there would be none to proclaim the message in remote parts. Nor are we to be divided into two classes—those in the field, and the stay-at-homes, for then who would visit the sick, and who would be Dorcas?

The Lord has so divided our talents that we cannot all give in the same way if we were so disposed. But our line of giving should be in the way we can give the most. If we excel in the ministry and are ordinary financiers the ministry is our work. If we excel in financial things without ability to preach, we should use our best talent and give of our means to send others who are better preachers but poorer financiers. If our talents in either of the above are limited but we have the gift of being a blessing to our community, a Dorcas, a good Samaritan, a solace to the sick, a counselor in trouble, above our brethren and sisters, that is the line of giving for us.

There is no use saying we can't give, for we all can. The trouble so often is that we desire to give in a way in which we have little talent, and because the way seems closed there we give up. This is a mistake, for the probabilities are that we can give in a way in which few others can, and in which it is badly needed. Never say you can't give, but look for a new way.

Des Moines, Iowa.

Editorial Comment.

THEY CEASED NOT.

The context of these words, found in the closing part of the fifth chapter of Acts, shows very clearly two things:—

Disciples who were workers.

Disciples enduring persecution and trial.

The soul-inspiring part of the record comes in the statement that, though persecuted, they did not cease to preach Jesus as the Christ.

There is a lesson for workers to-day, and let them not be slow in receiving it.

How often are whole congregations found indifferent to the calls from the District Boards and the General Board for funds to carry on the work of spreading the Gospel! Instead of responding liberally and cheerfully, a complaint is murmured around, and sometimes sent in, saying, "There are too many calls," "When will this giving stop?" or "It don't pay to keep up this mission work," or expressions of similar import. Brethren, that is "ceasing." No matter how loyal one claims to be to Christ in other ways, such thoughts and such talk are disloyal to His last and great command. The demand upon the early believers was more than the church to-day is asked to give, or needs to give, to carry forward the good news properly. But the early church "ceased not"; neither should the church to-day.

Again, here and there comes the criticism, "What's the use of spending money and time establishing missions in the city? We cannot succeed." Why? Let those who thus speak explain why. But if the apostle Peter were here he would say to the church who lays such strong claims of "primitive Christianity," "Cease not to preach that Jesus is the Christ" in the cities. They are the very heart of American life, and the purer they can be kept the better for the nation and the individual.

But the words come to the workers themselves. Discouragements come. Opposition in all fiendishness boldly confronts one. The service year in and year out is nothing but hammering against the seemingly immovable wall of egotism, bigotry, insincerity, infidelity and immorality. Why go on in this work? Are there not better fields? And the text cries out in commanding tones, "Cease not to teach and to preach Jesus as the Christ."

There is just one phase of the apostolic church that Christians to-day lose sight of too much. When persecution came, opposition was met, and suffering was felt, the members of the early church "rejoiced that they were counted worthy to suffer for the Name." Could the same joy be found in the work to-day, the trials and discouragements would disappear and success in Jesus' name would follow where failure has followed because in our own names.

God help each one to "rejoice" and "cease not to teach and to preach that Jesus is the Christ."

A WORD PERSONAL.

Over two thousand subscribers have been following the Visitor during the past few months. They with their friends have had an opportunity to read its pages and imbibe its spirit. While the magazine was simply a reissue of a former monthly, yet the interim of over five years is so great that in its present form and plan the Visitor is about the same as a new publication. The present magazine is cast upon broader views, seeks greater possibilities, hopes for greater results. In the words of the famous Carey it has "attempted great things for God," and it is expecting great things from God.

One of those comparatively "great things" which it has felt is the hearty welcome which the Visitor has met on nearly every hand. From unexpected quarters and with joy have expressions of encouragement come. Stronger words of approval could not be asked for than have been received from young members full of warmth and zeal, and from gray-hairs, cool and deliberate in judgment.

But a deciding moment is upon the hands of each subscriber just now. As is announced in the advertising pages, no subscriptions continue beyond the time subscribed. Unless towards spring a sample copy should be sent to remind each one who does not renew that he is not forgotten, each subscriber can count on this being the last Visitor sent him until he renews his subscription.

We dislike to lose a subscriber. More than ordinary interest is felt in each one. His name has been written and noted by the editor, and there is a kind of acquaintance which draws like friend to friend. The noble rallying for subscriptions last June and September was greatly appreciated.

A goodly number, to avoid missing one copy, have already renewed for 1903. You know the past of the Visitor. The advertising pages of this issue outline what may be expected during the new year. The price is such that, if you really want a missionary paper at all, it will not stand in the way of your subscribing. May we have you as a constant reader for 1903?



A CORRECTION.

Ralph B. Heisey, of Lebanon, Pa., was the little agent who gathered thirty subscribers to the Visitor. He asked his aunt, Ella Biever, to make up and send in the list. Not knowing the circumstances and becoming confused both were credited with working up a list, and Sister Biever, though much pleased with the Visitor, does not want a credit that does not belong to her.

TO NEW READERS.

The issue of the Visitor will fall into the hands of a number of readers who are not subscribers. It is hoped that the copy will be found interesting, that the advertising pages stating what may be expected for 1903 be carefully examined, and that by this means you will be prompted to send in your subscription.



A GLIMPSE OF THE PARTING.

The excitement is partly over. My trunks, etc., are all gone. Bro. Stover's left this noon. I remain here till Monday morning. We had a good farewell meeting here last evening. Several of our young people are considering very seriously the giving of their lives to this cause. I have great hopes for this church (Waynesboro) in missionary lines. I rejoice in the great interest awakened in this work.

I am anxious now to be off, but dread a little the "leave taking." I pity my parents. They are willing, but still they are parents.

Jesse Emmert.



LITTLE ONES.

Before leaving Waynesboro Brother Stover received from the hand of little Gladys Benedict, a six-year-old girl, \$2.00 which she had saved all herself to be used for the orphan work in India. Brother Stover was pleased with this token of interest for the work in India, and knows that there are a great many children all over the Brotherhood as deeply interested and are doing all they can to help the workers in India. What a glorious work the church will do when all these little ones will have grown to full manhood and womanhood, both in the flesh and in the spirit!



Old stone idols with their faces downward make splendid stepping stones for churches.

CHRISTMAS.

The missionary, as he meditates on the birth of the Savior, says to himself,—and as the fire burns he would like to say to all,—“Oh, wonderful day in the history of the race! Oh, wondrous love of God in sending his only begotten Son to save the lost and ruined world! Oh, the unspeakable gift of heaven to earth! Blessed God, the joy of heaven ‘has become the hope of earth!’ As the Gospel is my greatest joy, my sweetest comfort and my brightest hope, I humbly and devoutly consecrate my life, my talents, my means, my all to spread its wonderful words of life to the unsaved.”

And as I look over the world on this happy Christmas day and contemplate the millions of gifts given one to the other I earnestly plead for hearts to be given to the Lord and means to carry the Good News to the lost. I appeal to the Christian men and women of the world to take all that they intended to spend for that which is unnecessary and give it to the Lord. And I urgently appeal that they sum up their gifts to one another and then give at least an equal sum to the Christ of the world. He certainly is worthy of all the gold, frankincense and myrrh, of the world. And such gifts as these will be a joy to the giver now and forevermore.

Jno. Calvin Bright.

Dayton, Ohio.



Paul was the great missionary to the Gentiles; Christ is the great missionary to the world. At his birth the angel said: “I bring you good tidings of great joy, which shall be to all people.” Around the Bethlehem manger gathered the Magi and the shepherds,—the shepherds, who were doubtless Jews, and poor, unlettered men; the Magi, who were likely Gentiles, and learned men, probably men of wealth, possibly kings, if the old tradition is to be credited, one from Europe, one from Asia, one from Africa. At any rate, that lowly manger became

at once the center of the world, and its wondrous Occupant began to draw the ends of the earth and the ends of the ages unto Himself. He in whose hands is the power of the heavens as well as of the earth is He who says, “Go ye,” and the message that ye are to bear is the chorus of the angel’s song, “Glory to God in the highest, and on earth peace, good will toward men.”

J. W. Wayland.

Bridgewater, Va.



Christmas to us is a memorial, not to be a time of feasting, of reveling, of gaiety, but “of good tidings and great joy,” a time to declare the loving kindness of the Lord. Its observance should cause great joy to us and “to all people.” Every redeemed sinner should show forth his praise and say “Christ is born. Let all the earth rejoice.”

“Peace on earth, good will to men” were the notes of praise sung by the heavenly hosts. What an emblem to stamp on our banner, as we go forth to conquer the world for God! Israel continued to observe the Passover but they corrupted and defiled its holy import. May all Christian people both in Christian and benighted lands fill the silent air with holy music. Let us spend this day in honor and reverence to God for his deed of love.

On the first Christmas day scarcely a human voice was found to ascribe honor to the Babe of Bethlehem. But since that day men have learned what then the angels knew and placed in their song. The choir of singers has grown larger with each succeeding century, until today the whole earth is girdled with song, and millions of voices in the various languages of the race wake the echoes of mountain and valley with the note which the angels chanted.

J. Edson Ulrey.

Elkhart, Ind.



Christmas is nigh at hand and the hands on the dial of time are pointing to 1903,—1903 years since Christ was

born in the city of David. 1903 years since the angels sang the first time "Peace on earth, good will toward men," 1903 years since God sent the greatest missionary the world has ever known. He sacrificed the association of His dear Son to send Him among sinful men. The Son was a willing missionary to come to this low ground of sorrow and sin, knowing He would be rejected, scourged and spit upon—die that awful death on Calvary. He did this for you and me and all the world. He left those heavenly mansions so grand, and all the sanctified hosts and the heavenly joys, to come here that man might be free.

It has been 1903 years since the wise men of the East went to worship Jesus, and laid gold, frankincense and myrrh at his feet. Will we this Christ's birthday worship him and lay gold and silver and our talents at his feet? Will we say, "Here we are, to go as missionaries or give our gold to send missionaries to carry the Gospel to sinners in this and other lands"?

Let us put forth our best efforts for the spreading of the Gospel that all may have a chance to believe and live. You who have money but no talents, send those who have talents and no money, then every nation will have plenty of missionaries. Let us celebrate Christ's birth by giving gold, silver and all our talents, and worship as did the wise men some 1903 years ago.

Chenao, Ill.

Wm. D. Neher.



The world, from the creation down to the present, has been in part made up of gifts and other phases of missionary work. God gave Adam life and home. Later he gave mankind the greatest of all gifts, the Son of God. John 3: 16. His birth meant much for the world. It is right we should commemorate the day. But I wonder if all the preparation being made for that day is of such a nature that thereby souls may be brought in touch with God. We have accepted the gift

from God; let us in turn give that which will bring others to God.

The aim of the Christian should be higher than to satisfy an over-fed appetite, to please the eye and gratify the desire for pleasure and praise. To many people this is all Christmas means. Why not make Christmas a time of real earnest missionary activity instead of feasting? You who have money can do this with a little careful thinking and praying.

A poor widow may need some groceries, a poor child a pair of shoes, some one a Bible. Find those in need and bestow your gifts there, thus you will help some, and possibly bring them to Christ. Your minister who labors to give you spiritual food, how about him? Then those workers at isolated points, who are sacrificing for the Lord's cause, how about them? Did it ever occur to you that you could lighten their burdens? Many are using their money for mission work, but many at this time of the year will spend their money uselessly, where if they would use it right it would bring richer blessings.

Let us celebrate the Lord's birthday this year with earnest missionary zeal and then "whatsoever we do in word or deed, will be for God's glory."

C. Tempie Sauble.

Rockford, Ill.



The Gospel in All Lands.

The November number of this most excellent missionary journal is brimful of the best of reading along missionary lines. Such articles as "Protestant Missions in the Eighteenth Century," "Judson and the Burmese Bible," "Vision before Service," "Giving by Poor and Rich," "The Chinese, the Problem of Christianity" are all very helpful to the student of missions. Then there is the Young People's Department, filled with choicest selections for children on missionary day. Published by Eugene R. Smith, 224 North Calvert Street, Baltimore, Md.

In Our Colleges.

MCPHERSON COLLEGE.

A course in Missions has been added to the regular Bible Department and will include studies in history and methods; followed by two terms' work in comparative religions.

The Mission Band has an enrollment of about thirty members and at present is studying the lives of "Effective Workers in Needy Fields."

The Volunteer Band is growing in numbers and in earnestness. They will doubtless be able to send a representative to the field within a year.

One hundred students have adopted the plan of systematic giving and are laying by weekly offerings for missionary service.

Providence in missions is seen, first, in the opportunity; secondly, in the fidelity of the church.

Who will go to the "Neglected Continent?"

The sectional prayer meetings held in the students' rooms at the ringing of the study bell, are attended by more than a hundred students.

"Lord, teach us to pray."

Several volumes have recently been added to the missionary library.

He is not up with the times who is ignorant of the missionary enterprise, for that is the biggest thing in the world.

Our watchword: "The Evangelization of the World in This Generation."

We commune with God but to communicate him; we learn but to teach.

E. H. Eby.

MANCHESTER COLLEGE.

The Missionary Reading Circle is carrying on its work as usual. It has in charge a mission Sunday school in the west part of town, with Bro. G. S.

Strausbaugh and Sister Edith Brubaker in charge. This Sunday school has been conducted by the Circle for over two years. While no immediate returns are manifest, yet we know good is being done, and the little ones attending enjoy it. The school is supported by donations from the church, prayer meeting, Sunday school and Bible society, in connection with what the children attending give.

The Circle also has a lookout committee whose function is to locate those persons whom a visit would benefit, such as the sick and aged. Then on Sunday afternoons bands go out and hold meetings with them in their homes. This is found to be an excellent way for the students to employ their time, and has been found worthy of commendation.

D. Owen Cottrell.

BRIDGEWATER COLLEGE.

At the regular meeting of the Missionary Society on the evening of Nov. 12 Brother W. K. Conner was elected president for the ensuing term. Since he has already proved his interest and efficiency in the work of the Society, we may reasonably expect, under God's blessing, a successful administration.

At the same meeting an encouraging letter was read from Sister C. Tempie Sauble, who is working in Rockford, Ill. Sister Sauble was one of the active leaders in the founding of our Society, and we are glad to learn of her practical experiences.

A day or two later a message was received from our beloved brother, S. N. McCann, together with a map of India and a copy of a native missionary journal. May the Lord bless his work and his workers.
J. W. Wayland.

MT. MORRIS COLLEGE.

Since our last report in the Visitor the work of the Missionary Society has progressed materially. We are now in the second year of our missionary movement. The outlook is very encouraging. The fact that Bro. Lichty is going to India as our specific worker has given such an impetus and stability to the movement that the executive work of this year is much easier than it was last year. Although we raised more than the necessary amount for one year's support, yet the yearly pledges are not sufficient. But from the manifest interest in the work, we all look forward to the time when we will have not only one but many missionaries in the field. Individuals have become warmed up and are now making preparations for supporting one by giving fifty dollars each. More than that, the Sunday school has already voted its money for the support of another worker.

The programs of the year thus far have been excellent. The one in October was one that will be long remembered. Bro. Lichty was with us for the last time. He had spoken to us many times in former years, but never before did his words have such weight as on that evening. He impressed upon us the student's relations to missions, that since we have better opportunities for knowing the facts, therefore our greater responsibility. He also laid stress upon the work of the Missionary Reading Circle, that it is doing more to create a lasting missionary sentiment than any other organ of the Brethren church. Bro. Lichty was one of the first members. Says Dr. Pierson, "Facts are the fingers of God. To know the facts of modern missions is the necessary condition of intelligent interest."

Bro. Galen B. Royer followed with his usual vim and enthusiasm. Among the many good things he said, "Every member of this society should remember this, that every giver is a goer, and that we who are supporting Bro. Lichty are going

to India, and will be working with him in the harvest field."

Our former programs have been of a foreign nature. The last time we thought to turn our attention homeward. We feel that we have much here in our own church and school to do; that we as believers have not the hold that we ought to have upon those who come under our influence. In view of this a committee of six was appointed to offer a plan whereby we can do more effective work.

While many of you can not be with us and enjoy our monthly feasts, let me recommend to you another which you can get in the Missionary Visitor. If you have not subscribed do so now. From time to time we will give reports of the work here and we want every member of the Society to be in touch with us, and at the same time get the many good things which the Visitor contains. If you are not already a subscriber this copy is sent to you with the hope that you will be in the near future.

A. W. Ross, Pres.

**JUNIATA COLLEGE.**

The last meeting of the Missionary Society of last year was of the nature of a personal appeal. Three letters from India were read, which seemed like a breath of God, calling to us from that country.

Bro. W. P. Trostle is president of this Society and Sister Elizabeth Wertz is secretary for half the present year. One program was given on Oct. 15. I. C. Van Dyke talked about the religious conditions in Porto Rico, and Jesse Emmert about his relations to the mission cause.

Originating with this Society is the present move to support a missionary from the school by the school. This has been formulated, and if God wills there will be one of our own number sent next fall.

The mission study class is composed of about fifty members who meet weekly,

and are studying now the regular Student Volunteer Movement book entitled, "Effective Workers in Needy Fields," a short biography of five men and women who have been especially effective in their chosen fields.

This missionary study brings before us the need of the work in the whole world, and the question now is not "Do I know the conditions?" but "Do I care whether they are made better?" and "Do I care enough for the Master to do His will?"

That which gives us most encouragement and pleasure to record, however, is the awakening which visited the school while Bro. Stover was here on his way home previous to sailing. Seemingly our efforts to rouse the students to decisive action had been futile, and it was only by this meeting that we were made to realize the mighty power which was slumbering in our midst.

Bro. Stover's previous meetings had aroused a great deal of interest, and his second coming was a great privilege, which we scarcely dared hope for. We held our love feast on Oct. 3 and Bro. Stover and wife stayed until the following Monday. He preached on Sunday forenoon and announced a missionary meeting to take the place of the regular preaching service in the evening.

At seven o'clock the chapel was filled with students and friends. The meeting was conducted by Prof. Haines, and on the platform were W. A. Price, President of the Boys' Band, Sister Anna Detweiler, President of the Girls' Band, W. P. Trostle, President of the Missionary Society, Jesse Emmert, J. M. Pittenger, Prof. I. H. Brumbaugh, Brother and Sister Stover. Each took part in the program, selecting hymns, reading scripture and leading in prayer. Bro. Pittenger, who was about to leave for the West, gave a short talk. Bro. Emmert very impressively talked of his past and future. He said he little thought when he first came here that he would leave as a missionary to India. Many times in his past life he felt almost like becoming discouraged be-

cause he had put his hand to so many things and apparently only failure had attended his work. But that evening as he stood before the college people for the last time, he realized that God had been leading him all his life, and preparing him for the miscellaneous duties of the missionary. Such is the result of a life wholly given to the guidance of the Master.

Sister Stover talked for a short time about the women of India. India cannot be raised to a higher civilization apart from the uplifting of its women.

The last speaker was Bro. Stover. Convincingly he showed the need of India. He told of the great work done there by several consecrated men and women, how much has been done and how infinitely much more remains to be done. He spoke of the work they are doing and of the need of consecrated helpers. Finally he said he would give those who were willing and desired to give themselves to the cause of Christ and missions an opportunity to make a public acknowledgment of their desire. He asked all to rise who were willing to give themselves to Christ to be used of Him wherever He would show the way, whether in foreign field or at home. It was a moment of intense thought. A few had previously made this decision. Many had doubtless thought it a good thing, but now was the time to decide. Silently one by one arose. Quietness almost to be felt pervaded the house. What did the decision mean? Was it more than an ordinary affair to settle? The Spirit of God was plainly seen working in the thoughtful faces, as one after another, throwing away all doubt of the past, rose triumphantly glad to be numbered among those who were not ashamed to be called the servants of Jehovah. Who can describe the joy which came into our hearts when there were twenty-six precious souls testifying before Jesus to their willingness to fulfill in a literal way the greatest and last command, "Go ye into all the world and teach all nations."

J. W. Swigart.

Reading Circle.

CIRCLE MEETING PROGRAMS FOR DECEMBER.

Sunday, November 30.

Topic.—A Cheerful Giver.

Text.—God loveth a cheerful giver.
2 Cor. 9: 7.

References.—Prov. 28: 27; James 1: 5;
1 Tim. 6: 17; Eph. 4: 28; Matt. 13: 12;
Matt. 7: 11; 1 Peter 4: 10; Matt. 6: 1-4;
1 Cor. 16: 2; 2 Cor. 9: 6, 7.

Not Grudgingly.—Ruskin says that half the evil in this world comes from people not knowing what they do like. They think that they enjoy thinking, planning, working and keeping everything for self, when it has been proved again and again that the straight road to wretchedness is paved with selfishness. A grudging giver or a gloomy giver can hardly be imagined.

Genuine Giving.—The two mites of the widow were blessed because she gave them willingly. The alabaster box of ointment was precious to Jesus. Every gift of ours that brings help and cheer to those in need makes us glad.

Give Large Gifts.—There is no one thing that we should covet more than the privilege of giving large gifts. It is a great thing to give a poor man work, a poor boy an education, the girl who needs it a situation. "He giveth best who loveth best."

Hints for talks:

1. Did the apostle give us a system by which we might become more generous? 1 Cor. 16: 2.

2. Are secret alms a means of spiritual strength? Matt. 6: 1-3.

3. Relate the fate of one man who said nothing about giving. Luke 12: 16-22.

Sunday, December 7.

Topic.—Peace.

Text.—Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. John 14: 27.

References.—John 16: 33; Rom. 5: 1; Rom. 8: 6; Rom. 14: 17; Gal. 5: 22; Heb. 12: 11; James 3: 17; Isa. 55: 12; Psa. 125: 1; Prov. 3: 17; Eph. 2: 14.

Young people do not properly value peace with God; a heart at rest, secure in the Savior's keeping. We have read of an old man who looked from his window on New Year's night. Through the thickly-falling snow he saw his past mispent life. He wandered again through the crooked paths which led to dark caverns where serpents hissed and crawled. And in an agony of remorse he called, "O, youth, return! O give me back my early days!" And his youth did return, for this was but a dream. He gladly made his peace with God.

When Christ met Peter on the seashore, He did not first ask Peter if he was willing to feed the lambs and the sheep; but his first question was, "Lovest thou me?" When Peter said, "Thou knowest I love thee," then Jesus did not ask him whether he would work for him. He only told him to, knowing that Peter would work. When we enjoy this peace we are ready for any service.

Questions to be answered by different speakers:

1. The wicked are like a troubled sea which cannot rest; what is the condition of the righteous? Psa. 37: 37; Psa. 1: 1.

2. What reward have we if we keep His commandments? Isa. 48: 18.

3. Will this peace enable us to be brave? Acts 7: 58-60.

Sunday, December 14.

Topic.—The Whole Armor.

Text.—Wherefore take unto you the whole armor of God, that ye may be able

to withstand in the evil day, and having done all, to stand. Eph. 6: 13.

References.—2 Cor. 10: 3; 1 Tim. 1: 18; James 4: 1; Ps. 144: 1, 2; Ps. 22: 4; Ps. 20: 5; Ps. 27: 1-6; Ps. 89: 26; Ps. 66: 9; Ps. 56: 3; Ps. 40: 4.

Straight Before Us is the Enemy.—When the walls of Jericho had fallen down, the people marched into the city "every man straight before him and they took the city." They had to fight in order to win. When every young man goes to fight the good fight, "straight before him" he will find giants to overcome. Selfishness, Indifference, Coldness, and Worldliness are some of them.

Money Worship Overshadows Everything Else.—No Christian soldier should enter the battle without the whole armor of God. He will need to have his loins girt about with truth in these days of deceit and hypocrisy, because double dealing and bribery have become respectable when they glitter with gold.

Able to "Stand."—When those about the young soldier are rushing here and there in search of amusement, or some new dissipation, he must stand firm. His allegiance to the Captain of our salvation dare not be questioned.

Questions to be answered:

1. What sacrifice did Moses make? Hebrews 11: 25, 26.

2. How may we learn to wield the sword of the Spirit? Eph. 6: 17, 18; Heb. 4: 12; 2 Tim. 2: 15.

3. We must be brave, strong and great-hearted to be faithful soldiers. 2 Tim. 2: 3.

Sunday, December 21.

Topic.—Contentment.

Text.—I have learned, in whatever state I am, therewith to be content. Phil. 4: 11.

References.—Ps. 16: 6; Ps. 37: 16; Prov. 16: 8; Prov. 17: 1; Eccl. 4: 6; Eccl. 6: 9; Phil. 4: 11; 1 Tim. 6: 6; Heb. 13: 5.

The Valley of Enough.—The Valley of Enough lay between two mountains. On one lived Ogre Too Little, who starved the people who came to him. In

disgust they hurried over to Giant Too Much, who compelled them to eat and eat, after they were full, and drink and drink, when they were not thirsty; they had to kiss their enemies, and talk to people whom they disliked. Yet they rushed back from one to the other right through the Valley of Enough, but they never remained there.

Make the Most of Your Little Enjoyments.—None of us can be sure that we will ever have more, therefore we must be content now or never. By making the most of our blessings they will increase tenfold.

A man in England died worth £2,000,000. Some one said, "What a poor investment for the next world!" All gain is not "great gain."

Hints for talks:

1. A merry heart that speaks good cheer to everybody is a priceless possession. Prov. 15: 13-15.

2. Do the best with your little duties. Matt. 25: 23.

3. Avoid the animal contentment that will consent to be worked for, clothed and fed. Prov. 12: 11; Prov. 31: 37.

Sunday, December 28.

Topic.—The Newborn King.

Prophecies Concerning Jesus Christ.—Isa. 9: 6; Ps. 2: 7; Isa. 11: 1; Mic. 5: 2; Isa. 7: 14; Luke 1: 26-38; Philpp. 2: 10-11; Ps. 2: 6, 7; Zech. 13: 1.

Jesus our King.—Gen. 49: 10; Ps. 24: 8; Ps. 72: 5-11; Isa. 6: 1; Isa. 32: 1; Jer. 23: 5, 6; Dan. 7: 13, 14; Zech. 9: 9, 10; Rev. 19: 11-16.

The Love of Jesus Christ.—Isa. 40: 11; Isa. 63: 9; Matt. 8: 17; Matt. 9: 36; Matt. 14: 14; Matt. 18: 11-13; Luke 7: 13; John 15: 9; Rom. 8: 35-39.

A Varied Program.—We thought it possible that a varied program for this meeting would prove profitable in many places. Christmas poems and essays could be used, so that the old story of Bethlehem may have a deeper significance.

TOPICS FOR THE FIRST SIX MONTHS OF 1903.

In order that those who wish, may print the topics of these programs on cards, we publish them now for the first six months of the coming year. Your committee can place the names of the leaders after the topics and these cards will prove a convenient reference as well as a reminder. Each month, they will be discussed in the Visitor as heretofore. But we are striving to make each one better than the last; more interesting and more practical. We pray that these meetings may prove a means of grace, and a blessing to our members.

Topics.

1. Look Forward. Heb. 12: 1, 2.
2. Help for the Tempted. Heb. 4: 16.
3. Are we the Branches? John 15: 5.
4. India's Need.
5. The Boy Jesus. Luke 2: 40-52.
6. Idle in the Marketplace. Matt. 20: 1-16.
7. Bread of Life. John 6: 35.
8. A Reckoning. Matt. 6: 23.
9. Faultfinding Disciples. Matt. 26: 8, 9.
10. China.
11. The Witnesses Against Jesus. Matt. 26: 60.
12. Along the Desert Road. Acts 8: 26-40.
13. Worries. John 14: 1.
14. A Castaway. 1 Cor. 9: 27.
15. The Resurrection.
16. The Reward of Fidelity. Luke 19: 17.
17. Growing Tares. Matt. 13: 24-30.
18. "Whatsoever." John 2: 5.
19. Ten Virgins. Matt. 25: 1-13.
20. Decision. 1 Kings 18: 21.
21. Africa.
22. The One Leper. Luke 17: 11-19.
23. Confessing Christ. Mark 5: 19.
24. The Rock of Ages. Matt. 7: 24-27.
25. Envy. Luke 15: 28.
26. Joshua's Request. Joshua 14: 12.

A FEW WORDS FROM THE SECRETARIES.

Brother F. W. Forney, of Mt. Morris, Ill., has completed the course, but he will continue reading and working for the Circle.

Brother L. G. Shaffer has written us regarding the purchase of two dozen copies of "Introduction to Foreign Missions." So we hope to hear of a large Circle being organized at Scalp Level, Pa.

Brother W. A. Dull, of Davenport, Nebr., is making inquiries about the course. He has ordered a number of books.

Sister Rebecca Bowman, of Harrisonburg, Va., is ready to take up the course and do what she can to arouse an interest in others.

Sister Lovenia S. Andes, our Secretary at Lancaster, Pa., says, "I have enjoyed the Circle work, and feel that I have received a special blessing in doing it."

Sister Gertrude E. Rowland, of Reid, Md., says, "I write for new circulars and will go to work with renewed energy to secure members for the New Year."



READING CIRCLE NOTES.

By John R. Snyder.

It has been some time since we have written any "Notes" for this department, but that does not imply that we have forgotten, or lost our interest in, the Circle. Far from it. The work of the Circle is near to us and our every endeavor will be to make it a power for Christ and the church. More and more do we see the influence of the Circle widening, and we praise God for it. And now may every member do something this winter to help the work along.

—We had the pleasure of attending the District and Ministerial Meetings of Northeastern Ohio, held in Jonathan's Creek church, Perry County, Ohio, Oct. 1 and 2. We were much gratified to note

the missionary sentiment in the District, as found expression in the discussion of the different topics. So it should be, for the prime purpose of the church is missions. Neither was this sentiment confined to the younger members, but some fathers whose heads were covered with silver hairs gave expression to some precious thoughts on world-wide evangelization.

—When missionary sentiment is once created it begets action. This is what it did in Northeastern Ohio. It has been decided that the Sunday schools will support a missionary in India or some other foreign land. Already a goodly part of the money is in hand, and, from present indications, by another year this part of God's Ohio vineyard will have a representative in the field. We hope the other Districts of the State will follow the example set by Northeastern Ohio and Middle Pennsylvania and thus increase the workers in the field. Beloved, this need is great and is worthy of our very best endeavors.

—Now this brings us to a question which has been agitated for some time. It is this: "Ought not the Missionary Reading Circle support a worker in some foreign field?" What do you think of the proposition, dear reader? The Circle now numbers nearly two thousand members. Counting one-half of these as being really active at the present time, one cent a week from each of them would easily support a worker from America, a native teacher and school in India. What better expression could we give to what we have been learning the years past than by sending some one to a heathen land as our representative? If knowing begets feeling, and feeling action, then let us act. What do you say?

—Now we are going to make a proposition. We want to find out what you think of this matter. We want to find out if there is sentiment enough in the Circle family to carry out the project mentioned above. Just as soon as you get these notes read sit down and write

us just what you think of the matter. Tell us also where you think our missionary should go. Then state how much you feel the Lord has prospered you to give for this work. Don't send us any money. We're not authorized to receive any money yet. We just want to "start the ball rolling," as the saying goes. Now don't delay, but write at once. It would do us good to receive several hundred responses. Of course we take it for granted that you are favorable to a move of this kind.

—We understand that it costs about \$300 a year to support a worker in India. This is the cost after he is on the field, and does not take into account the cost of preparation or passage. The General Mission Board and Standing Committee oversee the appointment and directing of missionaries sent in this way, so that it is properly guarded, and there is no more likelihood of making a mistake than if they were sent in the ordinary way.

—At the meeting of the General Missionary and Tract Committee at Elgin in October, Bro. S. P. Berkebile, of Fostoria, Ohio, was appointed a member of the Reading Circle Committee. We are especially glad to introduce Bro. Berkebile to our Circle friends as a true exponent of missionary work in its broadest sense. He does not only believe in mission work, but puts his belief into practice. He, with his devoted wife, have charge of the mission at Fostoria, and since they have taken hold of the work it has been in a prosperous condition. He has always been an active Circle worker, and has served as District Secretary for Northwestern Ohio. His addition to the advisory force of the Circle is a decided gain to the work at large and we are very glad for the benefit of his counsels.

—Don't forget the proposition stated above, "Ought not the Reading Circle support a worker in some foreign field?" Who'll be the first to respond?

803 North Main St., Bellefontaine, Ohio.

From the Field.

THE VILLAGE OF EVRON.

By G. J. Fercken.

At the distance of just one kilometre from Martignat (where we are, at present, spending the winter), is situated the little hamlet of Evron, composed of only twenty-one houses. Picturesquely resting on the flank of a mountain, it has, above it, a thick, impenetrable forest of huge pine trees, and beneath it, orchards and fields, the property of the few poor villagers of said hamlet. There lives Mere (mother) Collet, thrice a widow, now entering her seventy-second year. Living alone in a little room, she earns her twenty cents per day in weaving silk, a trade very fatiguing for any person, especially for one of her age, as it necessitates the constant use of both hands and feet. Mere Collet soon felt the injurious effects of her trying efforts. Her feet began to swell and, with the swelling, ulcers followed, also fever which compelled her to remain in bed with her work neglected, starvation lying at the door, and with excruciating pains in her frail body, prognosticating the end of a good woman, highly respected, and much beloved in that little community.

Our good deaconess, Sister Siebeck, always in search of the sick, so tenderly nursed her and brought her to physical health that she not only entirely recovered and resumed her work, but also became so strongly attached to our sister that she desired to know what her religion was which consisted in caring for the poor and in nursing the sick "without money and without price." The writer, having also visited this good woman during her sickness, often prayed with her at the foot of her bed, endeavoring every time to turn her mind and heart to the

only Savior, mother Collet, as a fervent, ignorant, simple-minded Catholic, not knowing anything but the Holy Virgin and the saints as the only refuge in trouble, and sorrow and death. Bright, witty, anxious to know and to learn, the scales soon fell from her eyes, and she soon accepted the incarnate God as her only Savior and Redeemer. The curate of Martignat who, like all curates, never visits his parishioners except when they are at death's door to administer Extreme Unction, bury them and earn the fee of \$7 for each interment, called on mother Collet when he heard that she was very sick and that we were nursing her. "Mr. Curate," said she, "you need not trouble yourself, as I don't expect to die as yet; these kind-hearted people are taking such good care of me that I shall soon be on my feet again." "I hope you will," said the curate, "but these people belong to a bad religion, and they are endeavoring to cure your body in order to rob you of your soul." Then Mere Collet made this sublime reply (and coming from an ignorant woman, it deserves our profoundest admiration): "If we must judge a tree by its fruits, then this religion is better than ours; for these people by their nursing me and caring for me seek to restore me to health, while yours, Mr. Curate, is to bury me as soon as possible." . . . The priest, thus cornered by such an unanswerable argument, became furious and left.

In Evron, where the people, although very ignorant, are very quiet, decent, and pleased to hear the Gospel, we have a little room the rent of which is \$6 per annum. We hold meetings there every Tuesday and Friday evenings; and although it is not yet a month since we began to preach we have already one member in the person of Mother, now Sister, Collet.

The baptism of Sister Collet, on Oct. 10, was a very touching ceremony. She was moved to tears when we prepared her for the sacrament that symbolizes our burial with Christ. We were glad when we perceived that, unlike many others of her limited knowledge and mental capacities, such words as "conversion," "repentance," "faith," "regeneration," were not for her meaningless or incomprehensible terms. Like a helpless babe she entered her watery grave where others have often shivered and writhing, and inwardly protested, for the Frenchmen, more than cats, dread the cold water, and this accounts no doubt for the filthiness of their villages, their hearths, their stables and their . . . persons! But what moved us more was when Mother Collet, without the slightest hesitancy, removed the gold ear-rings she had worn from her sixth year, and the wedding ring she had received from her first husband. They were handed to Sister Fercken that she might sell them for her, and buy what she needs most for this coming winter. Are there any good sisters in America who, having all the comforts of life, will send us a slight contribution for this new sister to purchase what she must have to pass this trying season of the poor, and thus feel that thousands of hearts beat with hers in the "land of the free" and of the Gospel?

Mother Collet wears, like all French peasant women, a white cap. We handed her a prayer-covering and, pleased with it, she said, "you will bury me with it when I die." She rejoices at the thought of attending the first love feast we expect to hold in France on Sunday, Oct. 26.

Dear reader, perhaps to you in America, who each year see hundreds joining your congregations by baptism, this new acquisition may seem an insignificant event. But were you to come and live here, and see the utter ignorance of the people, first as to most elementary things, then as to primary education, and finally as to religious questions, you would surely think otherwise. "Of the

earth, earthy," they are absorbed in nothing else than their cattle, their little piece of ground, what it produces, etc. Of what you know of God, the Savior, the dear Book, they are in sheer ignorance, their priests having always intentionally kept them so. Plain and simple,—oh! so simple, in our preaching,—they scarcely understand us, and this is the most trying part of our ministry. Surely the little children, five to ten years old in our Sunday schools, know more and understand more than these poor people who sit silently under our preaching, often not understanding the plainest things we are telling them. Reader, you will now understand why we consider as an "event," a great event indeed, the baptism of Sister Collet, her case being one in a thousand where the preparation was so thorough and the disposition so excellent. May the Lord send us ten souls as earnest, as sincere, as courageous, and as well-disposed as Sister Collet, and we shall have the "little leaven that leaveneth the whole lump," and this whole field will be ours in a short time. But we shall yet long sow in tears before we can find the ten! All we can do is to wait, and work, and pray, and abide the Lord's time! May He hasten it to the glory of His Name!

INDIA.

Bulsar, India, Oct. 17, 1902.

Dear Brother.—Do you see that heading? It is Bulsar. That means that I am home again—home after eight weeks and three days at Novsari. I assure you I am glad to be here and all the rest make me believe they are glad, too. Last week I did the school examinations and this week I am throwing my strength on the hospital and dispensary work. I never did see a place where one could exercise himself in so many different ways as in our work here in India. You can put into practice everything you have ever learned or ever knew, and at the same time by experiment learn a whole catalogue of new things. The world is

crying for specialists; we are, too. We need specialists with the special characteristic of exercising in a dozen different departments in one day.

It's hot, oh, so hot to-day. We almost drown (?) in perspiration these days. The general health among us is better than for some time. Extremes in temperature bring coughs and colds. I am almost surprised at myself with the way I am getting through October without fever. I shall consider it a great victory to escape this feverish month. I do not know that I have ever felt better since coming to India.

We are almost counting the days until our Americans arrive. If all goes well I hope to go to Bombay to meet them. You see brother D. J. Lichty is my first cousin, and we have grown up together at Waterloo, and to have him come to India is like having one from home to meet.

No one knows the sweet peace and happiness that possess my soul as I labor on for the Lord here. May God help us to be faithful and true and finish the work for which He has created us.

Eliza B. Miller.



SUNDAY SCHOOL MISSION WORK OF MIDDLE PENNSYLVANIA.

The morning of a great missionary movement has dawned. Let us be thankful that we have awakened to see the glory of this dawning and to share in its blessing.

I do not know the minute history of the missionary sentiment among the Sunday schools of this District, but I do know that the sentiment is here; and, I believe, in its purity.

We are doing a good work and doing it heartily. On Tuesday, Oct. 28, our missionary, Bro. Jesse B. Emmert, sailed for India, to be supported there directly by the contributions of the Sunday schools of this District. The first intimation of such an enterprise was made April 16 at our last District Meeting, and

some of the schools began immediately to prepare for this work; for it promised certain success.

On Aug. 24 the District Sunday-school Secretary made a formal announcement to all the schools that he was ready to receive contributions to the fund for the support of our missionary, and since that time the following have been received from the schools indicated:

Artemas,	\$ 1 30
Buck Valley,	1 77
Claar,	9 31
Aultz,	6 00
Beech Run,	5 45
Spring Run,	6 00
Roaring Spring,	3 00
Clover Creek,	10 00
Bethel, near Grafton,	3 04
Hill Valley,	1 50
Smithfield,	3 10
Bellwood,	1 00
Pine Glen,	2 60
McKees Gap,	6 00
Snyder,	2 25
Woodbury,	10 00
Yellow Creek,	3 70
Koons,	3 16
New Enterprise,	10 05
Martinsburg,	7 00
Huntingdon,	2 35
Enyeart,	4 75
James creek,	4 25
Individual contributions,	50

Total,\$108 08

Beside these contributions letters of kindly inquiry, interest and helpfulness have been received from the workers in different parts of the District, showing a quiet enthusiasm that will not be cooled by the passing of a few months.

Some of the schools have not yet responded; but this is neither surprising nor discouraging when it is remembered that the work has, as yet, been formally organized less than two months, and that contributions are coming almost daily from different parts of the District.

Many of the workers feel that in supporting one missionary we are doing only a small part of what we might do. Let us not quench the Spirit in this matter. If we are the Lord's husbandmen let us use that which He has placed in our hands as we believe He would use it. Volun-

teers are waiting to be sent to China, Africa, India and the islands of the sea. Let us send them.

Irvin C. VanDyke.

Huntingdon, Pa.

Dist. Sec.

FARRENBURG, MO.

Dear Visitor.—Having a little leisure time I will tell you some of the happenings down here in the land of sunshine and flowers, bright skies and lovely weather. At this writing, Nov. 8, I am visiting in the home of a good brother and writing while sitting in the open veranda. The zephyr breeze fans my cheek gently as it passes and tells me how pleasant it is to dwell here.

While this may appear rather fanciful, yet when I tell you we have had only one "killing" frost and that there are now fresh flowers on the cotton plant, that the honeysuckle is still fragrant with bloom, that the forest has not yet lost half its foliage, that the women and children are out in the fields picking cotton, that the little ones, playing, are barefoot, you will be more able to know the real loveliness of this sunny clime.

And such lovely weather for meetings, with bright November moonlight, dry roads, and heaven's blessing resting upon us, what glorious meetings we should have!

Last night we began meetings at this place, Pennington, Jackson Co., Ark., where some of your readers know we are building a churchhouse. They will ever be kindly remembered on account of valuable assistance given us. To all such I will say, we now have this house under way and aim to get it enclosed by the holidays. Bro. J. H. Neher will join us in our meetings on Tuesday next, Nov. 11. May the Lord bless his coming and give us a glorious harvest of souls.

The past year has been rather eventful and fraught with many difficulties. But out of them all the Lord has brought us. Now we are reaching forward for the New Year with eager longing, anxi-

ous to know what it has in store for us. While it may not be all we would like, yet with firm faith and trust in God we hope to meet it bravely and successfully.

May the good Lord pardon all our follies of the past, brighten the future, and inspire us with greater zeal for His cause, and crown our labors with the best of results.

So with a kind farewell to the Old Year and a glad good morning to the New, let us resign the past to His disposal and trust the future to His care, praying for the guidance of the Holy Spirit that all may be done faithfully and well and to His glory and praise.

B. E. Kesler.

Nov. 15, 1902.

Dear Brother.—I am now between Newport and Austin on an old freight train. I had a good meeting at Richmond near Newport. Was there one week. I am to preach at Austin to-night, but I do not believe I will get there, for this train is just creeping along, bumping me around without dinner or supper. Don't you wish you were with me?

Fraternally,

J. H. Neher.

Later.—I have not sealed this letter yet, but now I hear there is a wreck at the head of the train,—cars piled up; I don't know how many. I have not been out yet, for I am somewhat bruised up myself, but I thank the Lord nothing seriously. I am the only one in the caboose. I do not know now when we will get away from here. It is raining and I do not know how far it is to a town.—J. H. N.

Poplar Bluff, Mo.

Dear Brother.—"If the skies were always clear, the ocean always calm, the body always strong, I would feel like complaining at our clouds, waves and afflictions in our spiritual work. Is it to try us to the uttermost? I am sure these trials are hard to endure in patience."

Thus brother Ira Eby writes and then in confidence tells of discouragements in

the work, unfaithfulness of some to the Master, going back to the unregenerated life, etc., experiences which at times come in the life of every missionary. So it is in all Christian work. And if we in our few years thus become discouraged with the progress of work, what must be the heartache, if such a thought is allowed, on the part of Christ, who 1900 years ago came to earth, returned to the Father and is there "expecting, till his enemies are made the footstool of his feet"? Be of good cheer, brother. Work on! God's time of harvest may not be ours, but it is His, is sure to come, and come at the right time.

MISSIONARY REPORT.

The following is a report of church work done in the District of Tennessee from January 22 to August 31, 1902, exclusive of a tour of eighteen days in the State of Pennsylvania, by the undersigned:

Number of days of service, 204; house-to-house visits, 144; sermons preached, 96; funerals, 1; Sunday schools organized, 2; of services at the bedside of the sick, 5; sick anointed, 1; love feasts attended, 1; additions to the church, 4; miles traveled by railroad, 2,588; by wagon, 278; horseback, 15; afoot, 539; total miles traveled, 3,420.

Expenses incurred as follows:

Traveling expenses,	\$ 82 44
House rent,	32 57
Fuel,	14 60
Stamps and stationery,	3 40
Medicines,	3 42
Clothing,	32 88
Provisions,	105 01
Sundries,	13 07

Total expenses,\$287 39

Moneys received as follows:

From District Mission Board, by C. H. Diehl,	\$ 50 00
Individual donations,	17 61
Profits from sale of books and other earnings,	29 88

Total receipts,\$ 97 49

Leaving a balance contributed
from my personal funds of,....\$189 90

Reaching here late, I did not get started in time to do much in way of series of meetings. Most of my work has been in answer to calls by weak churches and at isolated points for two or three meetings at a time, hence a rather large showing in travel and expense and small in conversions.

Respectfully submitted,

James M. Neff.

FOR THE SICK.

Through Brother Louis Foss, of La Grange, N. C., we learn that our dear Brother N. N. Garst, of Seven Springs, N. C., is sick abed with malaria. There are some symptoms of typhoid fever, but Brother Foss speaks hopefully when he says he trusts this can be averted. Brother Foss was at the bedside of our brother when he wrote on November 13 and ere this reaches the reader's eyes Brother Garst will either be fully recovered or well along in the course of the fever.

The item is published for this reason: Our missionaries need our prayers daily, not only that they may preach faithfully and earnestly, but that the hand of affliction may not rest upon them, or at least rest upon them unto their death. In our own neighborhoods we come to the house of the sick and pray for them and help them. The workers on the frontier are denied this privilege. Unless sickness would be very prolonged and the expense of cabling would be incurred, a worker in India could sicken, die and be buried four weeks before the news would reach the church at home. Many then might have wished that they had prayed for the missionaries. Brethren, do this daily. Ask God to give them health and strength for the arduous work in hand.

The silver-edged cloud of suffering for His sake hangs over every true missionary. The dispensation of martyrdom will not close before Christ's second coming.

GOOD READING.

Eternal Verities.

Perhaps the most important missionary book for The Church, looking at her need from a certain angle, is the volume "Eternal Verities," just from the pen of Eld. D. L. Miller. True it is a book of Evidences of Christianity, written in the author's forcible way, but that is just why it is a missionary book of a high order.

Should the average Christian be asked, "Do you believe the Bible to be the inspired Word of God?" "Sure!" would come the reply. "Well, how do you know it is true? What are your reasons for so believing?" W-e-l-l—w-e-l-l! In fact the best reason I can give is that mother so believed and taught me to believe." Blessed be the mothers who thus believe and teach; but such an answer comes far from meeting the demand of the sincere, inquiring mind.

To give an intelligent answer to the above and kindred questions, the author of "Eternal Verities" has looked at the Bible from its antiquity, and its genuineness. He has presented the prophecies of the Old Testament in the light of their fulfillment and traced God's chosen people through prophecy and history, showing how marvelously and faithfully God has wrought; he has measured up Christ by what had been said of Him aforetime, and discussed with unusual ability the force and teachings of the Miracles of Christ and the Resurrection of the Lord from the same standpoint; and last but not least, he has followed out the wonderful agreement between the land of Palestine and the Book itself, a subject of study which has been the author's delight for the last twenty years.

Those who have read any of the author's former books of travel know of the grace and ease of expression, clearness and force of argument and descrip-

tion characteristic of all his writings. In "Eternal Verities" the ripe and rich fruitage of a full and well-trained mind comes forth in such beauty and attractiveness as to make the book, ordinarily to be studied, a pleasure indeed to read.

The book contains 370 pages, splendid paper, good and interesting illustrations. Cloth bound, \$1.25 postpaid. Published by Brethren Publishing House, Elgin, Illinois. Good terms to agents. When writing please mention the Visitor.

The Cross of Christ in Bolo Land.

To realize that it has been but a few months since peace was declared in the Philippines and the yoke of Romanism was thrown off, makes one think that a history of Protestant missions in such a new field is hardly possible. In fact it is only made possible through the very aggressive work of Christian people who went with the soldiers as chaplains in the army. This was the first work, and the author of the above-named book, John Marvin Dean, was among them. But before the guerrilla warfare was ended the Presbyterian and Baptist churches had sent missionaries into the field and today added to these are missions sustained by the Methodist, United Brethren and Episcopal churches.

Mr. Dean tells of his voyage to Manila, the conditions he found there, his work among the soldiers, his contact with the natives, and devotes a chapter each to the beginnings of both the Presbyterian and Baptist missions. He has carefully studied the country and its peoples, the religious and moral conditions existing and writes as one familiar with the whole field. His style of writing is easy and fluent, his descriptions to the point and yet full of beauty. Any one wishing to know about the beginnings of missions in the Philippines perhaps cannot find a better book on the market.

It contains 233 pages. Cloth, \$1.00 net. Fleming H. Revell Co., New York and Chicago. May be had through the Brethren Publishing House, Elgin, Illinois.

Acknowledgments.

*All things come to Thee, O Lord,
And of Thine own have we given Thee.*

Offerings are asked to sustain Missions on the frontier in the various parts of the United States under the General Board, to aid the forty-seven Districts of the Brotherhood in their respective fields, to support the work in Sweden, Denmark, France, Switzerland and India. The workers on the fields labor for a support, the members of the General Missionary and Tract Committee give their service free.

It is of great importance that with each donation it be clearly stated,—the amount sent, for what fund, and to whom it be credited. Also do not let the sender fail to sign his name plainly, giving full address, even when he does not wish his name to appear with the donation.

A copy of the Visitor marked "Sample" is sent to each person from whom money has been received within the time of the acknowledgment herewith made. Should any one thereby get two copies, please hand one to a friend.

See that the amount appears properly herewith. In case it does not, write at once to the Committee.

All mission funds for general work should be sent to and in the name of

**GEN. MISS. AND TRACT COM.,
Elgin, Illinois.**



The General Missionary and Tract Committee acknowledges the receipt of the following donations from October 11 to November 14, 1902:

World-Wide Fund.

ILLINOIS—\$131.27.

Sunday schools: — Elgin, \$23.40; Woodland, \$1.05,	24 45
Individuals:—Two Sisters, Elgin, 82 cents; Marriage Notice, D. M. Miller, 50 cents; D. M. Miller, Milledgeville, 50 cents; Daniel Barrick, Byron, \$5.00; Bro. & Sister, Rock Creek Congregation, \$100.00,	106 82
OHIO—\$91.40.	
Congregations:—Lower Twin, \$14.95; Lick Creek, \$12.30; Freeburg, \$17.00; Wooster, \$38.20,...	82 45

Sunday school: — Logan,.....	2 70
Individuals: — Mrs. E. J. Bosserman, Dunkirk, \$2.25; Mar. Notice, David Byerly, 50 cents; Mar. Notice, L. A. Bookwalter, 50 cents; Ellen Fender, New Bedford, \$1.00; A Brother, Suffield, \$2.00,	6 25

MISSOURI—\$83.03.

Congregations: — Mineral Cr. and friends, \$18.20; Marlin Mission, \$1.00; Warrensburg and friends, \$11.75; Osceola and friends, \$1.50; Clear Creek, \$1.25; Prairie View and friends, \$12.00; Smith Grove, \$1.10; Mound Valley, 50 cents; Mound, \$7.50; District Meeting, Middle Missouri, \$15.85; Poplar Bluff, \$2.10,	72 75
Sunday school: — Bethany,...	5 98
Individuals: — David Bosserman, St. Louis, \$1.80; Isolated Sister, Lamar, \$2.50,	4 30

IOWA—\$40.02.

Congregation, — Garrison, ...	8 00
Reading Circle:—Grundy Center,	3 05
Individuals: — Amanda Leavell Harlan, \$1.00; Jos. Newcomer, Newburg, \$7.50; Melissa Chapman, Adel, \$5.00; Isaac Habrouch, deceased, \$5.47; G. A. and E. S. Moore, Eldora, \$10.00, ..	28 97

PENNSYLVANIA—\$32.74.

Sunday schools: — Lewistown, \$1.43; Dry Valley, \$2.04; Pike, near Berlin, \$12.57,	16 04
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Individuals: — Sarah M. Cornelius, Huntingdon, \$1.00; Marriage Notice, I. W. Taylor, 50 cents; Marriage Notice, D. S. Brallier, \$1.00; Marriage Notice, J. J. Shaffer, 50 cents; Marriage Notice, W. A. Anthony, \$1.00; Ida C. Shumaker, Meyersdale, 20 cents; Frank B. Myers, Mt. Pleasant, \$2.50; Jos. F. Emmert, Waynesboro, \$10.00,	16 70
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INDIANA—\$30.25.

Congregations: — Pine Creek, \$16.15; Spring Creek, \$1.00; Mexico, \$10.65,	27 80
Individuals: — J. E. Harter, North Manchester, \$1.40; Mrs. J.	

J. Cross, Michigan City, 5 cents;
Malinda Summy, Lessburg,
\$1.00,

KANSAS—\$23.13.

Congregations: — Washing-
ton, \$5.00; Brazilton, \$1.18; Col-
lected by E. J. Giffin, 1.75,.....

Sunday school: — Oakland, ...
Individuals: — A Brother, Mc-
Pherson, \$12.50; T. Glathart,
McPherson, 25 cents,

VIRGINIA—\$13.35.

Congregations: — Barren
Ridge, \$3.00; Pleasant Hill, \$7.15,
Individual: — Daniel Peck,
Phoebus,

NEBRASKA—\$11.98.

Congregation:—Weeping Wa-
ter,

Individual: — Marriage No-
tice, A. J. Nickey,

COLORADO—\$11.45.

Congregations:—Grand Junc-
tion, \$3.95; Fruita, \$7.50,.....

WEST VIRGINIA—\$9.40.

Congregation: — Greenland, ...
Individuals: — A. L. Cook and
Wife, Barnum,

ARKANSAS—\$6.25.

Congregations: — St. Francis,
\$2.25; East Prairie, \$1.50,

LOUISIANA—\$4.00.

Individual: — E. W. Pratt,
Welsh,

MARYLAND—\$2.00.

Individuals: — A Sister, Bal-
timore, \$1.00; C. E. Coleman,
Lonaconing, \$1.00,

NORTH CAROLINA—\$2.00.

Individual:—Antoinette Sides,
Salem, \$1.00; L. E. Sides, \$1.00,...

MICHIGAN—\$1.07.

Congregation:—Sugar Ridge,.

ALABAMA—\$1.00.

Individual: — A Brother, Pyri-
ton,

NORTH DAKOTA—\$0.50.

Individual: —Marriage Notice,
John McClane,

Total for the month,.....\$ 494 84
Previously reported, 9187 15

Total for year thus far,.....\$9681 99

India Mission.

PENNSYLVANIA—\$177.75.

Congregations: — Middle Dis-
trict, \$100.00; First Brethren of
Philadelphia, \$62.00, 162 00
Sunday school:—Crosswood, .. 5 75
Individual: — M. Helen Price,
Waynesboro, 10 00

OHIO—\$41.00.

Congregation: — West Day-
ton, 30 00
Sunday schools: — Joint Local
Sunday School Meeting of the
Upper Stillwater and Oakland
schools, 10 00
Individual: — A Sister in
Springfield congregation, 1 00

INDIANA—\$12.92.

Young People's Meeting: —
Nappanee, 11 92
Individual: — A Sister, North
Manchester, 1 00

IOWA—\$6.00.

Individuals:—Rebecca C. Mil-
ler, Davenport, \$5.00; Amanda
Leavell, Harlan, \$1.00, 6 00

VIRGINIA—\$5.70.

Sunday school: — Pleasant
View, 5 70

ILLINOIS—\$0.50.

Individual:—A Sister, Elgin,...

Total for the month,.....\$ 243 87
Previously reported, 1256 10

Total for year thus far,....\$1499 97

India Orphanage.

PENNSYLVANIA—\$12.20.

Sunday schools: — Ella Mil-
ler's class, Tyrone, \$1.00; Manor,
50 cents; Huntsdale, \$3.60; Min-
go, \$2.60,\$ 7 70

Individuals: — Gladys Bene-
dict, Waynesboro, \$2.00; Frank
B. Myers, Mt. Pleasant, \$2.50,...

INDIANA—\$10.95.

Sunday school: — Emma
Amick's class, Idaville, 7 20
Aid Society: — North Man-
chester, 3 75

ILLINOIS—\$10.00.

Individual: — Sister in Christ,
Kent, 10 00

OHIO—\$6.00.

Sunday school:—Daisy Shock's
class, Greenville, 5 00

Individual: — Tena Whisler,
Fredericktown, 1 00
IOWA—\$6.00.

Individual:—Mrs. Emma Host-
tetter, Waterloo, \$5.00; Amanda
Leavell, Harlan, \$1.00, 6 00

NEBRASKA—\$2.21.

Young People of Lincoln con-
gregation, 2 21

Total for the month,\$ 47 36
Previously reported, 717 83

Total for year thus far,....\$ 765 19

India Famine

KANSAS—\$22.50.

Sunday school: — Juvenile
class, Olathe Sunday school,.... 10 00

Individual: — A Brother, Mc-
Pherson, 12 50

PENNSYLVANIA—\$21.50.

Congregation: — Springfield, 20 00
Individual:—A Sister, Royer, 1 50

IOWA—\$15.58.

Congregation:—Lake Park,... 8 58
Sunday school: — Coon River, 7 00

ILLINOIS—\$11.00.

Individual: — A Sister, Kent,
\$10.00; A Brother and Sister, Mt.
Morris, \$1.00, 11 00

VIRGINIA—\$8.00.

Sunday school:—Brick church,
Wirtz, 7 00

Individual: — Harry H. Gil-
bert, Daleville, 1 00

INDIANA—\$1.67.

Congregation: — Elkhart, 1 67

Total for month,\$ 80 25
Previously reported, 2737 05

Total for year thus far,....\$2817 30

Brooklyn Meetinghouse.

LOUISIANA—\$4.00.

Individual:—A Brother, Welsh, 4 00

PENNSYLVANIA—\$4.00.

Individual: — M. R. Brum-
baugh, Henrietta, 4 00

WEST VIRGINIA—\$1.00.

Individual: — A. L. Cook and
Wife, Barnum, 1 00

ILLINOIS—\$1.00.

Individual: — Mrs. W. A. Yar-
ger, Orangeville, 1 00

Total for month, 10 00
Previously reported, 120 12

Total for year thus far,.....\$ 131 12



REPORT OF BROOKLYN MISSION FOR SEPTEMBER, 1902.

Receipts.

Balance,	66
Mission Board,	100 00
Brooklyn Sunday school,.....	7 00
A Sister, Elizabethtown, Pa.,....	5 00
A Sister, Palmyra, Pa.,.....	1 00
Amanda A. Roddy, Johnstown, Pa.,	1 00
No Name, Center, Ohio,	1 00
Coventry congregation, Pa., per H. E. Light,	12 82
Total,	\$128 48

Expenses.

Rent and janitor,	\$ 47 00
Gas, oil and fuel,	10 00
Furniture,	3 50
Clock,	1 75
Car fare and express,	2 75
Living fund,	40 00
Clothing,	16 00
Industrial school material,	5 00
Total,	\$126 00
Balance,	\$ 2 48

Attendance.

	Largest.	Average.
Sunday school,	111	98
Preaching,	70	65
Bible class,	40	34
Prayer meeting,	39	35
Calls,	60	

J. K. Miller.

1377 Third Ave.



REPORT OF BROOKLYN MISSION FOR OCTOBER, 1902.

Receipts.

Balance,	\$ 2 48
Mission Board,	120 00
Brooklyn Sunday school,.....	8 00
Some one, Mt. Airy, Frederick, Md.,	5 00
W. D. Lichty and son, Iowa City, Iowa,	1 00

Dry Valley Sunday school, Maitland, Pa.,	2 05
Amanda Pierson, Essex, Conn., ..	1 00
Industrial school,	1 47

Total,\$141 00

Expenses.

Rent,	\$ 52 00
Sunday-school supplies,	5 50
Industrial school,	5 00
Living fund,	46 00
Clothing,	10 00
Car fare and express,	4 00
Gas, oil and coal,	12 00

\$134 50

Balance,\$ 6 50

Attendance

Largest. Average.

Sunday school,	125	100
Preaching,	125	75
Prayer meeting,	38	34
Bible Class,	30	28
Calls,	50	

J. K. Miller.

1377 Third Ave.



REPORT OF CHICAGO MISSION FOR OCTOBER, 1902.

Receipts.

Balance,	\$35 90
J. G. Miller, Franklin Grove, Ill., ..	1 00
Milton McNutt, Shannon, Ill.,	5 00
Return of loan of Sept. 30, 1902, ...	8 00
Young People's Missionary Society of Goshen, Ind., per C. M. Bauer, ..	10 00
Hampton, Iowa, per Nancy Sloan, ..	4 70
Amanda Leavell, Harlan, Iowa, ..	1 00
Industrial school,	4 37

\$69 97

Expenses.

Living fund and car fare	\$35 67
Rent,	10 00
Gas,	1 40
Industrial material,	6 54
Help to poor,	3 00
Incidentals,	5 69

\$62 30

Balance,\$ 7 67



Satan says, "Spare thyself; take care of number one." Jesus says, "Deny thyself; seek not your own but your neighbor's good to his edification."

VISITOR IN EVERY FAMILY.

The November number of the Missionary Visitor is before me. It is certainly a credit to the church. I wish it might be placed into the hands of every member. A wide distribution of it would increase missionary interest and missionary contributions. In fact I doubt if the Mission Board could use better means for increasing its revenues.

I thank God for such young men as Emmert and Lichty. They are the hope and prophecy of the future and there are others like them.

When Bro. Stover was with us he seemed to resent the idea that he was making a sacrifice. He maintained that doing what one wants to do and loves to do is not sacrifice. And he is right. But we do not yet all live on that high plane. To some it is still a duty and sacrifice. I wish we might think of missionary work as a privilege rather than as a duty or sacrifice, for in reality it is a privilege, one which every really saved child of God will appreciate and enjoy. Whether we go into the field ourselves or give of our means, we are giving ourselves. It is only by giving, by service, by losing our lives, that we can develop more life, and more of life is the universal craving. A means, then, to this end is a privilege, a blessing, and for which every one who can see afar off will be thankful.

H. J. Harnly.

The above letter has more than ordinary value as a testimonial of the worth of the Visitor. Brother Harnly's suggestion that the Committee place the Visitor in the hands of every member is worthy of serious consideration. There is no doubt it would increase the mission receipts. The Methodist church have done this with their organ, "World-Wide Missions" and it is working well. Perhaps in another year a measure looking towards that end may be obtained. Just now let every one show his interest in missions by subscribing and having others to subscribe.

